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A  
VINDICATION  
OF THE  
DOCTRINE  
OF THE  
Divine PERSON, *and* Eternal  
SONSHIP  
OF  
CHRIST.

WITH  
Some Things interspersed relating  
to the *Doctrines* of the *Blessed Trinity*,  
and the Satisfaction of *CHRIST*.

BEING  
An *Extract* of the Sentiments of  
the ASSEMBLY of DIVINES at *West-*  
*minster*, and some Modern Authors.

Proposed to be considered as agreeable to the  
Holy Scriptures, the only Rule of Faith:

By *Mr. Jasper Waters, Merchant*

L O N D O N :

Printed for J. OSWALD, at the *Rose and Crown*,  
near *Stocks-Market*, in the *Poultry*. 1733.

VINDICATION

OF THE

DOCTRINE

OF THE

TRUE PRINCIPLE AND METHOD

OF

OF

CHARITY

WITH

A NEW THEORY OF THE

OF THE NATURE OF THE

AND THE NATURE OF THE

OF THE

OF THE NATURE OF THE

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# THE PREFACE.



*HAVE* perused the Contents of these Papers with great Pleasure and Satisfaction, and am well assured of the good design in their publication.

The deceased ministers, from whom this extract is chiefly taken, whose names and characters are famous, and held in high esteem by serious Christians unanimously concur with the Assembly of Divines, in their confession of faith and catechisms, in what is herein extracted from them. They all speak the same thing in substance, whatever little differences there may be in their modes of expression and interpretations of the several scriptures, which contain the great fundamental truths of the Christian Religion. It is freely owned, that none of the sentiments of the said assembly, or the other divines here introduced, are to be regarded, or received as matters of faith in any of the great points insisted on in the several citations, any further than as they agree with, and are founded upon, the holy scriptures: it is not intended that their number or authority should bear

*bear any weight upon other considerations.*

*The scriptures being of divine authority and original, and therefore the only rule of faith, here all professed Christians ought to rest and bring their thoughts and reasonings to a becoming and rational subjection, to this sacred standard of truth. The being and perfections of God, the manner of his subsistence, the eternal sonship of Christ, and the constitution of his person, being in their nature infinite, and therefore such, as it is impossible for a finite capacity to comprehend, though the things themselves are plainly revealed; nothing can be more reasonable than to receive and believe what is revealed concerning them, as well as all other things of pure revelation, upon the authority of God the revealer.*

*The vast importance of the doctrines here maintained and established, have (for reasons weighty and obvious) rendered a work of this nature, in the judgment of many persons, not only desirable but necessary; it is hoped that such a collective representation of the opinions and argumentations of those deceased ministers of Christ, who are here (as it were) raised again to speak in defence of the great foundation-truths of Christianity, will be of considerable use to many sorts of persons.*

*Readers being of very different tastes, both with respect to stile and matter, it is apprehended this collection may be the more extensively useful, some persons being prejudiced in  
favour*



## The PREFACE. vii

favour of some of the authors more than the others, and desirous to see particularly their sentiments upon these great points; and may it not be hoped that they may be induced to read the other authors, to see how they agree with them whose judgments they have the greatest value for in these most concerning truths? And it may reasonably be thought, that the reading of every author will cast a stronger light on the whole, and be thereby the more advantageous to the reader.

It is easy to observe, that there has been no partiality with respect to the several ministers quoted, as to their particular and different denominations.

It may not be improper to mention something of the reasons for lengthning these citations to the degree they are, it will be discerned upon a little consideration, that it has been occasioned by the great importance of the various subjects treated on, as well as (what was thought would be more useful and acceptable) the variety of the authors quoted, and an endeavour to set each subject in the clearest light from the several authors, which made it necessary to be pretty large in the several citations, that these most important truths might appear in their full light and strength, as plainly proved to be founded upon the scriptures, by the large and distinct interpretations of most of those texts of scripture wherein they are revealed; and that it might be evident that nothing is offered upon the authority  
of

## viii The P R E F A C E.

*of the authors, but as they give the true sense of the scriptures, and herein every reader is to judge for himself.*

*The bringing together into so small a compass and in one view, the great things contained in these sheets from the works of so many excellent authors, will be greatly to the advantage and satisfaction of many persons, who have not time nor convenience to peruse the several books which they are extracted from ; and the more so, considering how expensive it would be to procure some of the books, they being large volumes.*

*As this work has a tendency and aptitude, as a means, to be very useful, it is heartily wished that a divine blessing may accompany the reading of it to make it so.*





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Dr. B A T E S,

*By Way of INTRODUCTION,*

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R. Bates, discoursing upon doctrinal faith, says as follows:

‘ Doctrinal Faith I will consider,  
‘ 1. In its nature. 2. The objects  
‘ of it. 3. The motives. 4. The

‘ efficacy.

‘ 1. The nature of it. All the notions of  
‘ faith agree in this; ’tis a dependance upon the  
‘ truth of another. Thus trust is called faith;  
‘ because it relies upon the truth of a promise:  
‘ and one is said to keep his faith inviolate,  
‘ when he performs the promise that another re-  
‘ lied on. Faith in the propriety of expression,  
‘ is an assent to the veracity of the speaker: ac-  
‘ cordingly divine faith is a firm assent of the mind  
‘ to things, upon the authority of divine reve-  
‘ lation. ’Tis distinguished from imagination,  
‘ and from comprehensive reason.

‘ Fancy draws a copy of those objects that are  
‘ perceived by the external senses, or compounds  
‘ many copies together, but creates no images  
‘ of things not perceptible by the senses. We  
‘ can imagine mountains of gold, because we

‘ have seen gold and mountains : we conceive monstrous mixtures in dreams ; but no actors can appear on the theatre of fancy, but in borrowed habits from sensible things. But the objects of faith are such things, *as eye hath not seen, nor ear heard*, and transcend the capacity of the imagination to conceive, and of the external senses to represent : yet Infidels blaspheme the eternal truths of divine things, as the fictions of fancy.

‘ 2. Faith is distinguished from science, acquired by study, and from reason. Reason implies a progress from one degree of knowledge to another, by consequences drawn from the first to the second : but faith assents to things upon the account of superior authority that reveals them, and commands us to believe them. The same things may be the objects of faith and of reason, but in different respects : reason may discover them, by ascending from effects to their causes, or descending from causes to their effects ; faith receives them as revealed in scripture ; *by faith we know the worlds were made* (a) ; which may be proved by clear reason.

‘ 2. The objects of faith. The general object of faith is the word of God ; the special, are those doctrines, and promises, and things, that reason cannot discover by its own light, nor perfectly understand when revealed. The word of God contains a narrative of things past, and predictions of things to come : the destruction of the old world by a deluge of waters, and the consumption of the present world by a deluge of fire, are objects of faith : but the unity of the divine nature, and the trinity of divine persons, the incarnation of the Son of God, his eternal counsel’s respecting man’s redemption, *never entered into the heart of man to conceive ;*



‘ *conceive* ; but are as far above our thoughts, as  
 ‘ the heavens are above the earth, and cannot be  
 ‘ comprehended

‘ God may be considered absolutely in himself,  
 ‘ or as revealing himself and his will to us. We  
 ‘ have some knowledge of his being and di-  
 ‘ vine attributes, wisdom, power, goodness in his  
 ‘ works of creation and providence ; but we be-  
 ‘ lieve in him, as declaring his mind and will to  
 ‘ us in his word. We may know a person, and  
 ‘ his excellent virtues intellectual and moral, but  
 ‘ we cannot believe in him without some disco-  
 ‘ very of his thoughts and affections to us.

‘ 3. The motives of belief are to be considered.  
 ‘ Divine faith must have a divine foundation. Faith  
 ‘ may be absolutely true, and relatively false.  
 ‘ Many believe the doctrine of the gospel, up-  
 ‘ on no other grounds than the *Turks* believe the  
 ‘ alcoran ; because ’tis the reigning religion of  
 ‘ their country, and by the impression of exam-  
 ‘ ple : from hence their faith is like the house  
 ‘ built on the sand ; and when a storm arises, is  
 ‘ in danger of falling. The firm foundation of  
 ‘ faith is the essential supreme perfections of God ;  
 ‘ unerring knowledge, immutable truth, infinite  
 ‘ goodness, almighty power. ’Tis equally im-  
 ‘ possible that he should be deceived or deceive.  
 ‘ His infinite understanding is the foundation of  
 ‘ his perfect veracity. And whatsoever is the  
 ‘ object of his will is the object of his power ;  
 ‘ for to will and to do are the same thing in him.

‘ ’Tis true, the knowledge of things by expe-  
 ‘ rimental sense, is a clearer perception than the  
 ‘ persuasion of them by faith. The first is to see  
 ‘ the original, the other is to see the copy, that  
 ‘ usually falls short of it. ’Tis therefore said, *We*  
 ‘ *now see in a glass darkly* : but the divine testi-  
 ‘ mony in it self has the most convincing evi-

' dence, above the assurance we can have by the  
 ' report of our senses, which often deceive us,  
 ' through the indisposition of the faculty, or the  
 ' unsuitness of the medium, or distance of the ob-  
 ' jects, or the knowledge of things by discursive  
 ' ratiocination. The objective certainty of faith  
 ' is infallible. We know with the highest assu-  
 ' rance, that God can no more lye, than he can  
 ' dye. 'Tis said, *All things are possible with God* ;  
 ' but to lye or dye are not possibilities, but passi-  
 ' bilities ; not the effects of power, but proceed  
 ' from weakness. We know the sacred scriptures  
 ' are the word of God, by the signatures of his  
 ' perfections, wisdom, holiness, goodness, justice ;  
 ' and by the miracles performed by the penmen  
 ' of them, that proved they were divinely inspir-  
 ' ed ; and consequently infallible in what they  
 ' wrote.

' From hence faith is often expressed by know-  
 ' ledge. *Nicodemus* gives this testimony of our  
 ' Saviour, *We know thou art a teacher come from*  
 ' *God* (a). *We believe and are sure, thou art that*  
 ' *Christ, the Son of the living God. We know that*  
 ' *if the house of this earthly tabernacle be dissolved,*  
 ' *we have a building made without hands, eternal*  
 ' *in the heavens* (b). *We know that he was mani-*  
 ' *fested, that he might take away sin* (c). *We know*  
 ' *that when Christ shall appear, we shall be like*  
 ' *him ; for we shall see him as he is* (d).

' I will not insist upon the particular superna-  
 ' tural doctrines revealed in the gospel, for there  
 ' is little new to be said upon these points : if men  
 ' with renewed minds and hearts considered the  
 ' testimony of scripture, there would need no  
 ' more arguing : but I will lay down some con-  
 ' siderations, that prove divine faith to be the  
 ' reason-

(a) John iii. 2.

(b) 2 Cor. v. 1.

(c) John i. 5.

(d) 1 John iii. 2.



reasonable act of the humane understanding.  
 2. Answer the objections alledged to justify the  
 disbelief of divine doctrines, that we are not  
 able to conceive nor comprehend.

1. That God is true, is a principle immediately evident, not dependently upon an antecedent motive. This, by its native irresistible evidence, is beyond all dispute, and exempted from all critical Inquiries. There is no principle written in the minds of men with clearer characters. 'Twas the saying of a wise Heathen, *If God would converse visibly with men, he would assume light for a body, and have truth for his soul.* God is most jealous of the honour of his truth. *Thou hast magnified thy word above all thy name.* Truth is the supreme character of the Deity. The apostle builds the assurance of Christians upon the promises, and their strong consolation upon this infallible rock, *God that cannot lye* (a). From hence it follows, that in supernatural doctrines, we must first consider the authority of the revealer, and then the nature of doctrines.

2. God's jurisdiction extends to our understandings, as well as to our wills: he rules our understandings by light, our wills by empire. If God did command us to believe only truths in themselves evident, our receiving them would not be an undoubted respect to his authority; but to believe his testimony without the evidence of things, is an obedience worthy of him. And we are equally obliged to believe his testimony concerning the truth of things, notwithstanding the reluctancy of the carnal mind, and their seeming repugnance to the natural notions of reason; as to obey his precepts, notwithstanding the reluctancy of the corrupt will, and the inclinations to forbidden things.

3. God

‘ 3. God never requires our assent to superna-  
 ‘ tural things revealed in his word, but affords  
 ‘ sufficient conviction that they are divine revela-  
 ‘ tions. When God deputed any by commission  
 ‘ for an extraordinary work, he always afforded  
 ‘ a light to discover the commission was uncoun-  
 ‘ terfeit. *Moses* was sent from God with a com-  
 ‘ mand to *Pharaoh* to release the *Israelites* from  
 ‘ their cruel servitude ; and he had the wonder-  
 ‘ working rod, to authorize his commission, and  
 ‘ confirm the truth of his message by miracles.  
 ‘ The divinity of the scripture, the rule of faith,  
 ‘ shines with that clear and strong evidence, that  
 ‘ only those whose minds are prevented with a  
 ‘ conceit of the impossibility of the doctrines con-  
 ‘ tained in it, and perverted by their passions,  
 ‘ can resist it. Coloured objects are not discern-  
 ‘ ed more clearly by their colours, nor light by  
 ‘ its lustre, than that the scriptures are of divine  
 ‘ revelation.

‘ Reason is an essential faculty of man, and by  
 ‘ it we are directed why to believe, and what  
 ‘ things are revealed as objects of faith. To be-  
 ‘ lieve, and not to understand the reason of our  
 ‘ belief, is to turn faith into folly and extrava-  
 ‘ gance. The men of *Samaria* were first induced  
 ‘ to believe in Christ, for the testimony of the wo-  
 ‘ man that told them, *Come and see the man that*  
 ‘ *has told me all that ever I did:* but when they  
 ‘ heard Christ speak, they said, *Now we believe,*  
 ‘ *not for thy words, for we have heard, and know,*  
 ‘ *that he is the true Saviour of the world* (a). The  
 ‘ understanding is convinced by reason of the di-  
 ‘ vinity of the scriptures : and as a pole supports  
 ‘ a vine, but does not give life and vertue to its  
 ‘ root, so reason assists faith in directing it to the  
 ‘ scriptures, the rule of it, but faith in the myste-  
 ‘ ries



' ries of the gospel derives its life from God the  
 ' author of them. By reason we discover the  
 ' relation, order, distinction, and dependance of  
 ' revealed truths, and reject the vain opinions of  
 ' men, when proposed as divine oracles ; and  
 ' the fruits of fancy, that are proposed as myste-  
 ' ries of faith.

' 4. God reveals himself to us in scripture by  
 ' humane expressions, according to our capacity  
 ' of receiving the knowledge of divine things :  
 ' and we are to understand them in their appa-  
 ' rent sense, unless the precise literal sense con-  
 ' tains an evident contradiction to what is cer-  
 ' tainly known by reason, and disparaging the  
 ' divine perfections. The sure rule of interpret-  
 ' ing them, is to separate whatever is defective  
 ' in them, and apply them to God in the high-  
 ' est degree of perfection. We read of the hands  
 ' and eyes of God in scripture, which signify the  
 ' perfection of God's knowledge and power :  
 ' they are the organs by which men do and know  
 ' things : but 'tis infinitely unworthy of God to  
 ' think that the divine operation has need of such  
 ' instruments.'

A few words immediately following, with re-  
 spect to the eternal generation of the Son, intend-  
 ed as explicatory, are omitted : and then the doctor  
 proceeds thus,

' *But who can declare his generation ?* We must  
 ' not conceive it with the imperfection of hu-  
 ' mane generation, wherein the effect is separate  
 ' from the cause, and successive to it. For 'tis  
 ' a contradiction, that God should beget a Son in  
 ' his most perfect image, but he must be eternal  
 ' as the Father ; otherwise, he would be defec-  
 ' tive in the resemblance of the first perfection  
 ' of the Deity. All resemblances of God in scrip-  
 ' ture have their disparity and defects, which  
 ' must

' must be separated from him. But excepting  
 ' such cases, the word of God is to be un-  
 ' derstood in its proper sense. For we must  
 ' suppose that God speaks to us with an inten-  
 ' tion that we should understand him, other-  
 ' wise it were not just to require us to believe  
 ' it: our minds could not firmly assent to his  
 ' word, but would be floating between faith and  
 ' doubts. And if God intends we should under-  
 ' stand his meaning, how can we reconcile his  
 ' wisdom with his will, if he does not speak  
 ' to us in the same sense as men do to one  
 ' another.

' 5. We are obliged to believe supernatural  
 ' doctrines no farther than they are revealed.  
 ' God does not require our assent to an object be-  
 ' yond the merit of it; that is, the degrees of  
 ' its revelation. We cannot see an object more  
 ' fully than 'tis visible. The truth of evangeli-  
 ' cal mysteries is clearly revealed, the manner of  
 ' them is not discovered. To attempt the com-  
 ' prehensive knowledge of them, is perfectly  
 ' vain: for 'tis impossible, impertinent, and of  
 ' dangerous consequence.

' 1. 'Tis impossible. Supernatural truths cannot  
 ' be primarily and immediately discovered by  
 ' reason, but are only known to the divine mind,  
 ' and communicated to created understandings  
 ' according to the pleasure of God. *No man  
 ' hath seen God at any time; the only begotten Son,  
 ' who is in the bosom of the Father, has declared  
 ' him* (a). The gospel is called the mystery of  
 ' *Christ, the mystery of God the Father, and of  
 ' Christ* (b). Because God and Christ is the au-  
 ' thor and revealer of it. God contrived in the  
 ' secret of his eternal wisdom, the design of our  
 ' redemption, and revealed it in his own time: 'tis  
 ' there-

(a) John i. 18.

(b) Eph. iii. 4. Col. iv. 3.

' therefore called the *mystery of his will* (a). 'Tis  
 ' called the *mystery of faith* (b): that is, 'tis re-  
 ' ceived by faith. 'Tis called the *mystery of the*  
 ' *kingdom of God* (c); concealed from the world,  
 ' and only known in the church. The sublime  
 ' doctrines of the gospel it is impossible for the  
 ' clearest spirits of men to discover, without spe-  
 ' cial revelation, were they as pure as they are  
 ' corrupt, and as sincere as they are perverse.  
 ' This word mystery is never applied to the reve-  
 ' lation that God has made of his wisdom in the  
 ' framing the world, and in the effects of his  
 ' providence, because since the creation it has  
 ' been exposed to the sight of all reasonable  
 ' creatures. Men were not commanded to be-  
 ' lieve in order to salvation, till by experience  
 ' they were convinced of the insufficiency of rea-  
 ' son to direct them how to be restored to the  
 ' favour of God. The apostle declares, *for*  
 ' *after that in the wisdom of God, the world by wis-*  
 ' *dom knew not God, it pleased God, by the foolish-*  
 ' *ness of preaching to save them that believe* (d). The  
 ' doctrine of the Trinity is purely supernatural:  
 ' for the internal distinction of the persons in the  
 ' divine nature, by their incommunicable charac-  
 ' ters, is only proper to God. The counsels of  
 ' the divine will are above any created under-  
 ' standing: *Who knows the things of a man, but the*  
 ' *spirit of a man? so none knows the things of God*  
 ' *but the spirit of God.* The angels are superior  
 ' spirits to us, and excel us in sublimity and per-  
 ' spicacity of understanding, but they could never  
 ' know the decrees of God, though in his imme-  
 ' diate presence, but as gradually revealed: 'tis  
 ' said of the mysteries of his counsels, *they desire*  
 ' *to look into them.* We cannot form a conception

C

in

(a) Eph. i. 9. (b) 1 Tim. iii. 9. (c) Mark iv. 11. Rom. i.  
 19, 20. (d) 1 Cor. i. 21.



‘ in our minds, but what takes its rise from sensible things.

‘ 2. The attempt is impertinent: for God has revealed those great mysteries sufficiently for saving faith, though not to satisfy rash curiosity. There is a knowledge of curiosity and discourse, and a knowledge of doing and performance. The art of navigation requires a knowledge how to govern a ship, and what seas are safe, what are dangerous by rocks and sands, and terrible tempests, that often surprize those who sail in them: but the knowledge of the causes of the ebbing and flowing of the sea is not necessary. To believe savingly in Christ, we must know that he is the living and true God, and true man, that died for our redemption; but ’tis not necessary that we should know the manner of the union of his two natures. ’Tis prudent to confine our inquiries to things which are possible and profitable to be known. The discovery of the manner of divine mysteries is not suitable to the nature of faith, *for ’tis the evidence of things not seen*: the obscurity of the object is consistent with the certainty of the assent to it: and ’tis contrary to the end of revelation: which is to humble us in the modest ignorance of divine mysteries which we cannot comprehend, and to enlighten us in those things which are requisite to be known. *’Tis the glory of God to conceal a matter*. He saveth us by the submission of faith, and not by the penetration of reason. The meanest understanding, as well as the most raised, are equally capable of salvation. The light of faith is as much below the light of glory, as ’tis above the light of nature.

‘ 3. ’Tis of dangerous consequence. There is an hydropic curiosity that swells the mind  
‘ with

' with pride, and is thirsty after the knowledge  
 ' of things unsearchable. This curiosity has  
 ' often been fatal to faith. 'Tis like a man's  
 ' endeavour to climb up to the inaccessible point  
 ' of a rock that is very hazardous, to see the sun  
 ' in its brightness, which may safely be seen from  
 ' the plain ground. The searching into the un-  
 ' searchable things of God's nature and decrees,  
 ' has been the occasion of many pernicious er-  
 ' rors. 'Tis like the silly moth's fluttering about  
 ' the burning light, till its wings are sing'd.  
 ' Beside, the affecting to be wise above what is  
 ' written, and to attempt to make supernatural  
 ' doctrines more receivable to reason by insuffi-  
 ' cient arguments, weakens the authority and  
 ' credit of revelation: the endeavour to make  
 ' them more easily known, makes them more  
 ' hard to be believed. To venture to explicate  
 ' them beyond the revelation of them in scripture,  
 ' is like a man's going out of a fortress wherein he  
 ' is safe, into an open field, and expose himself  
 ' to the assaults of his enemies.

' 2. I will now consider the objections against  
 ' supernatural doctrines.

' 1. 'Tis alledged they are irreconcilable with  
 ' reason; and 'tis not possible for the understand-  
 ' ing to believe against its own light and judg-  
 ' ment. In answer to this specious objection, the  
 ' following particulars are to be consider'd.

' 1. Sense, reason and faith, are the instru-  
 ' ments of our obtaining knowledge. Sense is  
 ' previous to reason, and reason prepares the way  
 ' to faith. By our senses we come to under-  
 ' stand natural things, by our understandings we  
 ' come to believe divine things. Reason corrects

‘ the errors of sense, faith reforms the judgment  
 ‘ of reason. The stars seem but glittering points ;  
 ‘ but reason convinces us they are vast bodies,  
 ‘ by measuring the distance, that lessens their  
 ‘ greatness to our sight. We cannot imagine  
 ‘ that there are men whose feet are directly op-  
 ‘ posite to ours, and are in no danger of falling ;  
 ‘ but reason demonstrates there are *Antipodes*.  
 ‘ ’Tis as absurd for reason to reject divine testi-  
 ‘ mony, and violate the sacred respect of faith,  
 ‘ as for sense to contradict the clearest principles  
 ‘ of reason. To deny supernatural truths, be-  
 ‘ cause they are above our conception and capa-  
 ‘ city, is not only against faith, but against rea-  
 ‘ son, that acknowledges its own imperfection.

‘ ’Tis true, reason and faith are emanations  
 ‘ from the father of lights, and consequently  
 ‘ there cannot be a real repugnance between  
 ‘ them ; for *God cannot deny himself* : errors are  
 ‘ often contrary ; but truth is always harmonious  
 ‘ with truth : if there seem to be an opposition,  
 ‘ it proceeds not from the light of the reasonable  
 ‘ mind, but from the darkness that encompasses  
 ‘ it. ’Tis certain, that a proposition that contra-  
 ‘ dicts right reason, the general light of nations,  
 ‘ that have nothing common between them but  
 ‘ the humane nature, cannot be true : as the  
 ‘ doctrine of *Epicurus*, *That God was not to be wor-*  
 ‘ *shipped, because he had no need of our service ;*  
 ‘ and the popish doctrine of *Transubstantiation*,  
 ‘ that imputes contradictions to God.

‘ We must distinguish between things that can-  
 ‘ not be discovered by reason, nor comprehen-  
 ‘ sively known when they are revealed, and those  
 ‘ that are contrary to reason. In Paradise reason  
 ‘ was an inferior and imperfect light : *Adam*  
 ‘ could not perfectly know God. He dwells in  
 ‘ light inaccessible, not only to mortal eyes, but



' to the immortal angels: they cannot penetrate  
 ' to the centre of his perfections. The propo-  
 ' sitions that involve a contradiction, have the  
 ' plain characters of falsity; but the doctrines  
 ' of the gospel, that are incomprehensible, have  
 ' the characters of sublimity. Reason cannot  
 ' measure the extent, nor reach the *height of the*  
 ' *love of Christ, that passes knowledge* (a). That  
 ' supernatural doctrines are incomprehensible  
 ' now they are revealed, is one argument to  
 ' prove they could never be invented and disco-  
 ' vered by men: for that which naturally cannot  
 ' enter into the mind of man, cannot naturally  
 ' proceed out of it.

' 2. Since the fall reason is weakened, and its  
 ' light is clouded. In the narrow and low sphere  
 ' of natural things, how often is reason mistaken  
 ' and lost in a labyrinth? There is not a flower,  
 ' a fly, a stone, but is a mystery: we cannot  
 ' fully understand the vegetation of the one, nor  
 ' the sensation of the other, nor the motion of  
 ' the other. Let us make a tryal of the light of  
 ' reason upon our selves, and we shall discover  
 ' its defects. Who can discern the vital bands  
 ' wherewith the soul and body are combined?  
 ' By what power does the soul represent absent  
 ' objects? Sounds without noise, colours without  
 ' tinctures, light without clearness, darkness with-  
 ' out obscurity. What account can be given of  
 ' the admirable operations of the soul in dreams,  
 ' when the senses are suspended from working,  
 ' and the body seems to be a warm carcass. 'Tis  
 ' one of those secrets, that humane wits labour in  
 ' vain to explain, how it composes discourses so  
 ' just and regular, as to the invention and stile,  
 ' which by their impression in the memory, we  
 ' know were not the effects of wild fancy, but of  
 ' sober

' sober judgment; and that awake, and intent,  
 ' we could not so speedily and orderly frame:  
 ' 'tis as strange as that an artificer should work  
 ' more exactly with his eyes covered, than see-  
 ' ing; that a painter should draw a face better  
 ' in the dark, than in open day-light. That  
 ' men were totally deserted of reason, who not  
 ' being able to see things that are but a just di-  
 ' stance from his eyes, would not acknowledge  
 ' that things distant from him the extent of the  
 ' horizon, are beyond his sight. We are finite  
 ' beings; there is some proportion between our  
 ' minds and our natures: (a) if we cannot un-  
 ' derstand our selves, what folly is it to presume  
 ' that we know God? *Canst thou by search-*  
 ' *ing find out God? Canst thou find out the Al-*  
 ' *mighty unto perfection? It is high as heaven,*  
 ' *what canst thou do? deeper than hell, what canst*  
 ' *thou know? the measure is longer than the earth,*  
 ' *and broader than the sea* (b). Who can unfold the  
 ' divine attributes? they are not confused in  
 ' their unity, nor divided in number; they are  
 ' not separable qualities, but his essence: he is  
 ' not only wise, but wisdom; not only lives, but  
 ' is life. We cannot speak of some attributes  
 ' without distinction, wisdom and power; nor of  
 ' others, without a seeming opposition, justice  
 ' and mercy; yet they are the same divine na-  
 ' ture, and cannot be separate but in our  
 ' thoughts. He is eternal without succession;  
 ' with *him there is no past, and to come*: he sees  
 ' all things with one view; not only events that  
 ' proceed from the constraint of natural and ne-  
 ' cessary causes, but that depend upon causes va-  
 ' riously free and arbitrary. *This knowledge is too*  
 ' won-

(a) *Quo intellectum Deum capiat homo, qui ipsum intellectum  
 quo eum vult capere non capiat?* Aug. lib. de Trin. c. 1.  
 (b) Job xi. 7, 8, 9.

‘ *wonderful for us.* To believe no more than we  
 ‘ can understand, proceeds from the ignorance  
 ‘ of God’s nature, and our own: (a) for the  
 ‘ divine nature is truly infinite, and our minds  
 ‘ are narrow and finite.

‘ 3. The humane understanding in our lapsed  
 ‘ state, is dark and defiled, weakened and vitia-  
 ‘ ted. Of this we have innumerable instances.  
 ‘ Although the Deity be so illustriously visible in  
 ‘ the creation, yet even the wise Heathen repre-  
 ‘ sented him in such a degree of deformity, as is  
 ‘ highly blasphemous. They could not conceive  
 ‘ his infiniteness, but made every attribute a  
 ‘ God. They transformed the glory of the im-  
 ‘ mortal God, into the likeness of an earthly dy-  
 ‘ ing man. And the Papists transform a mortal  
 ‘ man into the likeness of the great God. They  
 ‘ attribute to the pope a power of contradicting  
 ‘ the divine laws: For though God, in the second  
 ‘ commandment, so strictly forbids the worship  
 ‘ of images, and has annexed to the prohibition  
 ‘ the most terrible threatening, of *visiting the ini-*  
 ‘ *quity of the fathers upon their children, to the third*  
 ‘ *and fourth generation*; yet in defiance of the  
 ‘ majesty of the lawgiver, the pope commands  
 ‘ all his adorers to worship the images of the  
 ‘ dead saints: he arrogates a power to dispense  
 ‘ with oaths, the most sacred bands of humane  
 ‘ society, and thereby authorizes perjury.

‘ 4. Though reason is not able to conceive  
 ‘ and comprehend supernatural mysteries, yet it  
 ‘ can never demonstrate that they cannot be.  
 ‘ Who can prove by irresistible evidence, that  
 ‘ God, who is an infinite good, cannot by an in-  
 ‘ finite

(a) *Infinitus immensus, & soli sibi tantus, quantus est notus;*  
*nobis vero, pectus angustum, & ideo sic eum dignè utimur,*  
*cum inæstimabilem dicimus.* M. Felix.



‘ finite communication of himself be in distinct  
 ‘ subsistencies? ’Tis true, our reason may find  
 ‘ unaccountable difficulties, that one should be  
 ‘ three in the subsistence of persons; and three,  
 ‘ one in nature: but there can be no proof that  
 ‘ it is impossible, without the perfect understand-  
 ‘ ing the nature of God. The incarnation of the  
 ‘ son of God, is matter of astonishment, that two  
 ‘ natures so different and immensely distant, as  
 ‘ finite and infinite, mortal and immortal, should  
 ‘ be so intimately and inseparably united in one  
 ‘ person, without confusion of their properties:  
 ‘ but we have the strongest reason to believe,  
 ‘ that God knows his own nature, and is to be  
 ‘ believed upon his own testimony. If the mat-  
 ‘ ter of his testimony be inconceivably great, we  
 ‘ must exalt faith, and depress reason. If we  
 ‘ will believe the word of God no farther than it  
 ‘ is comprehensible by our reason, we infinitely  
 ‘ disparage him: for this is no more than the  
 ‘ credit we give to a suspected witness.

‘ 5. The doctrine of the trinity and incarnation  
 ‘ have a clear connexion with other truths, that  
 ‘ right reason comprehends and receives without  
 ‘ reluctance. That men transgress the laws of  
 ‘ God, natural conscience is their accuser, an  
 ‘ essential faculty of the humane nature, that can  
 ‘ neither die with them, nor without them: that  
 ‘ every sin needs pardon, is most evident: that  
 ‘ God is just, is known by the general light of  
 ‘ reason in all men: that it is becoming God to  
 ‘ pardon sin in a way honourable to his justice,  
 ‘ is as certain: now the satisfaction of divine  
 ‘ justice requires the enduring the punishment  
 ‘ ordained by the law, and equal to the guilt of  
 ‘ sin. The guilt of sin rises from the majesty of  
 ‘ the lawgiver, who is dishonoured by it, and the  
 ‘ satisfaction must be by a person of equal dig-  
 ‘ nity,

nity, and consequently only God can make satisfaction. Now reason dictates, that he that satisfies, and he that receives satisfaction, must be distinguished: for 'tis not reasonable that the same person be the judge and the criminal; therefore there must be two distinct persons in the Deity: from hence the reason of the incarnation is evident; for the Deity is incapable of suffering, and it was necessary that the dignity of the divine nature should give value to the sufferings. It was therefore requisite that the Deity should assume our nature capable of suffering, and the salvation of the world should result from their conjunction. This doctrine is very honourable to God, and beneficial and comfortable to man; which are the conspicuous characters, and strongest evidence of a doctrine truly divine: this maintains the royalty of God, and the rights of justice; this secures our pardon and peace, and removes all the difficulties and doubts that are apt to rise in the minds of men, whether God, infinitely provoked by our rebellious sins, will be reconciled to us? 'Tis our duty to admire the mysterious doctrines of the gospel, which we do understand, and to adore those we do not. We may observe the same connexion in errors as in divine truths; for they who rob our Saviour of his natural glory, his eternal Deity, vilify and disbelieve the value and vertue of his priestly office, by which our pardon is obtained. In short, the fabrick of our salvation is built on the contrivance and consent of the divine persons, and the concurrence and concord of the divine attributes.

6. The belief of supernatural things may be confirmed by comparisons and examples of things in nature; for they prove and persuade that a thing may be. Our Saviour, to cure

D

the

‘ the infidelity of the *Pharisees*, tells them, *Ye*  
 ‘ *err, not knowing the scripture, and the power of*  
 ‘ *God*. In the book of scripture we read the  
 ‘ declaration of God’s will; in the book of na-  
 ‘ ture we see the effects of his power. The apo-  
 ‘ stle says, *The weakness of God is stronger than*  
 ‘ *men*. The expression is strange to a wonder;  
 ‘ for it seems to attribute a defect to God: but  
 ‘ he speaks in that manner, to declare with em-  
 ‘ phasis, that God is always equal to himself,  
 ‘ and has no need to strain his power to over-  
 ‘ come the strongest opposition. The same apo-  
 ‘ stle argues against infidels that say, *How are*  
 ‘ *the dead raised up? and with what bodies do they*  
 ‘ *come? Thou fool, that which thou sowest is not*  
 ‘ *quickned except it die; and that which thou sowest,*  
 ‘ *thou sowest not that body that shall be, but bare*  
 ‘ *grain; it may chance of wheat, or some other*  
 ‘ *grain; but God giveth it a body as pleaseth him.*  
 ‘ If our (a) eyes are witnesses of such an admira-  
 ‘ ble resurrection in nature, which our under-  
 ‘ standings cannot comprehend, shall it not con-  
 ‘ firm our belief of the resurrection of the body,  
 ‘ the wonder of grace, when ’tis promised by God  
 ‘ the author of both. All difficulties vanish be-  
 ‘ fore infinite power. St. Paul declares, *I know*  
 ‘ *in whom I have believed, that he is able to keep*  
 ‘ *that I have committed to him till that day* (b).  
 ‘ We are assured, *the Lord will change our vile bo-*  
 ‘ *dies into the likeness of his glorious body, by the*  
 ‘ *power whereby he can subdue all things to himself.*  
 ‘ The belief of the resurrection is drawn from the  
 ‘ clearest springs of nature and scripture.

‘ 7. ’Tis a prudent foundation of judging things  
 ‘ attended with difficulties, to compare the diffi-  
 ‘ culties, and to determine our judgment for that  
 which

(a) *Præmitit Deus naturam magistrā, sub missurus prophe-*  
*tiam, ut facilius credas prophetiæ discipulus naturæ. Tert.*

(b) 2 Tim. i.



which has least. Now 'tis certainly much more  
 suitable to the reasonable mind to acknowledge,  
 that things may be true which we are not able  
 to conceive and comprehend, than to deny the  
 natural and proper sense of many clear and ex-  
 press texts of scripture, that declare those things:  
 and by this we may judge of the glosses of *Soci-*  
*nus*, and his followers; who, without reverence  
 of the majesty of God, and the sincerity of his  
 word, rack the scriptures to make them speak  
 what they do not, and use all arts to silence them  
 in what they do reveal. Unhappy men! that  
 affect to be esteemed ingenious and subtle, to  
 the extream hazard of their own salvation. How  
 much safer and more easy is it, to believe the  
 plain sense of the scriptures, than the turns and  
 shifts that are invented to elude it, and extri-  
 cate heretical persons out of the difficulties that  
 attend their opinions?

I shall add, the doctrine of the trinity is so  
 expressly set down in the gospel of Christ, that  
 'tis impossible the son of God, who is infinite  
 and eternal love, who gave himself for our re-  
 demption, should have declared it, and engaged  
 his disciples (in all ages and places) in an er-  
 ror of such dreadful consequence, as the wor-  
 shipping those who are not God.

2. 'Tis alledged, that if a person sincerely  
 searches into the scriptures, and cannot be con-  
 vinced that the supernatural doctrines of the  
 trinity, and others depending upon it, are con-  
 tained in them; he shall not be condemned by  
 the righteous judge of the world, for involun-  
 tary and speculative errors.

To this I answer;

1. This pretence has deceived many who  
 were guilty of *damnable heresies*, and there is  
 great reason to fear, deceives men still. *The*

heart is deceitful above all things, and most deceitful to it self. Who can say, that neither interest nor passion, neither hope nor fear, neither anger nor ambition, have intervened in his enquiry after truth; but he has preferred the knowledge of divine truths before all temporal respects, and yet he cannot believe what the scripture reveals of the nature of God, and the oeconomy of our salvation? let this imaginary man produce his plea, for I believe there was never any such. There are many that make reason the sovereign rule of faith, and determine such things cannot be true, because they cannot understand how they can be true. Prodigious inference! the most absurd of all errors, that makes the narrow mind of man the measure of all things. This is the proper principle of that horrible composition of heresies, and execrable impieties, which so many that are Christians in profession, but Antichristians in belief, boldly publish. They will chuse to err (a) in matters of infinite importance, rather than confess their ignorance: and, which is astonishing, they will readily acknowledge the defectiveness of reason with respect to the understanding of themselves, but insolently arrogate a right to determine things in the nature of God.

It is true, ignorance, the more invincible, is the more excusable: but when the error of the mind is from the vicious will, both the error and the cause of it are sinful and inexcusable. When the corrupt will has an influence upon the understanding, and the mind is stained with some carnal lust, when a temptation di-

verts.

(a) *Æquanimiter imperitres in tuis, insolenter in Dei rebus ignarus.* Hil. de Trin. l. 2.

verts it from a serious and sincere, considering the reasons that should induce us to believe divine doctrines, their unbelief will be justly punished. The scripture declares, that *an evil heart is the cause of unbelief*: pride, and obstinacy of mind, and carnal lusts, are the cause that so many renounce those eternal truths, by which they should be saved.

2. It is alledged, That speculative errors cannot be damnable.

To this I answer;

1. The understanding of man in his original state, was light in the Lord, and regular in its directions, now 'tis dark and disordered: and in the points of religion that are revealed, any error induces guilt, and if obstinately defended exposes to judgment. Some truths are written because necessary to be believed, others are to be believed because written.

2. According to the quality of the truths revealed in scripture, such is the hurtfulness of the errors that are opposite to them. Some truths are necessary, others profitable: some errors are directly opposite to the saving truths of the gospel, others by consequence undermine them. *Those who deny the Lord that bought them, are guilty of damnable heresies, capital errors, not holding the head* (a).

3. The doctrine of the trinity is not a mere speculative truth, nor the denial of it a speculative error: the trinity is not only an object of faith, but of worship. In baptism, we are dedicated to the sacred trinity, *in the name of the Father, Son, and holy ghost*, which clearly proves they are of the same authority and power, and consequently of the same nature: for 'tis

impos-



‘ impossible to conceive of three infinite beings,  
 ‘ for by necessity one would limit another. The  
 ‘ apostle declares, *Without controversy great is the*  
 ‘ *mystery of godliness, God manifest in the flesh*: the  
 ‘ nature and end of this divine mystery, is to  
 ‘ form the spirits of man to believe, and love,  
 ‘ and obey God. For in it there is the clearest  
 ‘ revelation of God’s admirable love to men, of  
 ‘ his unspotted holiness, his incorruptible justice,  
 ‘ the great motives of religion. In that divine  
 ‘ doctrine we have the most ravishing image of  
 ‘ piety and virtue, the most becoming the na-  
 ‘ ture of God to give, and of man to receive.

‘ Briefly ; God commands us to believe in his  
 ‘ Son : without faith in him we are incapable of  
 ‘ redemption by him. When Christ performed  
 ‘ miraculous cures, he required of the persons  
 ‘ whether they did believe in his divine power,  
 ‘ and what he declared himself to be. Electing  
 ‘ mercy ordains the means and the end: the a-  
 ‘ postle *gives thanks to God, because he has chosen*  
 ‘ *the Thessalonians to salvation, through sanctification*  
 ‘ *of the spirit, and the belief of the truth* (a). Ho-  
 ‘ liness and faith in the doctrine of the gospel,  
 ‘ are indispensable qualifications in the learned  
 ‘ and ignorant, that would be saved by the Son  
 ‘ of God. ’Tis a high contempt of the truth and  
 ‘ goodness of God, not to yield a firm assent to  
 ‘ what he has revealed concerning our salvation  
 ‘ by his incarnate son. He that believes not the  
 ‘ record that God hath given of his Son, *makes*  
 ‘ *God a liar*. This infinitely provokes him, and  
 ‘ inflames his indignation. To disbelieve the  
 ‘ testimony that Jesus Christ has given of the  
 ‘ divinity of his person and doctrine, is to despise  
 ‘ him, it robs him of his essential and his acquired  
 ‘ glory by the work of our redemption. There  
 ‘ can

(a) Thef. ii.

(a) 1 Joh, v. 10.

can be no true love of God without the true knowledge of him, as he is revealed not only in his works, but in his word. Our Saviour, who is *the way, the truth, and the life*, has declared, when he gave commission to his apostles to preach the gospel to the world, *whoever believes and is baptized, shall be saved, whoever believes not shall be damned*. We cannot make laws to be the rule of God's judgment, but must receive them. However some may flatter erring persons in their security, it will be found in the great day, that infidelity in the light of the glorious gospel, will have no excuse before God.

The doctrine of the gospel is like the pillar of cloud and of fire, that was darkness to the Egyptians, but inlightned the Israelites in their passage out of Egypt: 'tis concealed from the proud, and revealed to the humble. The humane mind is imperious and turbulent, and averse from submitting to God's authority, who commands the wise and most understanding to yield full assent to his word, as the meanest capacities. *The natural man receives not the things of the spirit of God, for they are foolishness to him, neither can he know them, because they are spiritually discerned*. There is no proportion between the faculty and the object. You may as well see an angel by the light of a candle, as see the great mysteries of the gospel by the natural mind, their reality, beauty, and excellency, so as savingly to believe them. *Faith is the fruit of the spirit: who is stiled the spirit of wisdom and revelation, who discovers the object, and inlightens the mind to see it, and by free preventing grace inclines the will to embrace it. The holy spirit alone can pull down*  
*strong*

\* strong holds, and cast down imaginations, and every  
 \* high thing that exalts itself against the knowledge  
 \* of God, and bring into captivity every thought to  
 \* the obedience of Christ. The spirit overcomes  
 \* the pride of the natural understanding by the  
 \* authority of the revealer, and inlightens the  
 \* ignorance of it by the infallible revelation.  
 \* Violence, and temporal respects, may by ter-  
 \* rors and allurements make men hypocrites, but  
 \* cannot make them sincere believers: there will  
 \* be a form of religion without, and atheism  
 \* within. 'Tis special grace inspires the elect of  
 \* God with light to see spiritual things, and re-  
 \* quires special thankfulness.

\* Let us humbly pray to the father of *mercies*,  
 \* and of *lights*, that he would reveal the mysteries  
 \* of his kingdom to the minds of men. *If the gospel*  
 \* *be hid, 'tis hid to those that are lost, in whom the*  
 \* *God of this world hath blinded the minds of them*  
 \* *who believe not, lest the light of the glorious gospel*  
 \* *of Christ, who is the image of God, should shine into*  
 \* *them.*

### Dr. OWEN, as introductory.

Who, in his book on apostasy, p. 276. chap. 6. says, *viz.*

\* The innate *pride* and *vanity* of the minds of men,  
 \* is another means whereby they are disposed and  
 \* inclined unto an *apostasy* from the profession  
 \* of evangelical truth.

P. 284. 'It is confessed that there is nothing  
 \* proposed unto us in the gospel that is *contrary*  
 \* unto reason, as reason is the due comprehen-  
 \* sion and measure of things as they are in their  
 \* own nature. For how should there be so, see-  
 \* ing it is in itself the principal external effect of  
 \* the



' the reason or *wisdom of God*, which hath given  
 ' unto all things their natures, properties and  
 ' measures? But yet there are things revealed in  
 ' it which are *above the comprehension of reason*, as  
 ' planted in the finite limited understanding of  
 ' man. Nor is the ground hereof the *accidental*  
 ' corruption of our nature, but the *essential* con-  
 ' stitution of its being. There are, I say, divine  
 ' mysteries in the gospel whose *revelation* we may  
 ' understand, but the *nature* of the things them-  
 ' selves we cannot comprehend. And this reason  
 ' itself cannot but acknowledge. For whereas it  
 ' knows itself to be finite, limited and bounded,  
 ' how should it be able perfectly to comprehend  
 ' things infinite, or all the effects of infinite wis-  
 ' dom. *Can we by searching find out God? can*  
 ' *we find out the Almighty unto perfection? It is*  
 ' *high as heaven, what can we do? deeper than hell,*  
 ' *what can we know? the measure thereof is longer*  
 ' *than the earth, and broader than the sea* (a).  
 ' These things so exceed the natural and duly  
 ' proportionate objects of our understandings, as  
 ' that we cannot find them out to *perfection*. The  
 ' reason of man hath nothing here to do, but  
 ' humbly to comply with the *revelations* that are  
 ' made of them.

' Moreover, there are in the gospel things  
 ' that are unsuited, yea *contradictory* unto reason  
 ' as it is corrupted. Reason in us is now no longer  
 ' to be considered merely as it is *finite* and li-  
 ' mited, but as in the *subject* and exercise of it,  
 ' it is impaired, depraved and corrupted. To  
 ' deny this, is to deny the fundamental principle  
 ' and supposition that in all things the gospel  
 ' proceedeth on; that is, That *Jesus Christ* came  
 ' into the world to restore and repair our natures.  
 ' In this state as it is unable of itself to *discern* and  
 ' judge

E

(a) Job xi. 7, 8, 9.

‘ judge of *spiritual things* in a due manner, so it  
 ‘ is apt to frame unto itself *vain imaginations*, and  
 ‘ to be prepossessed with innumerable *prejudices*,  
 ‘ contrary unto what the gospel doth teach and  
 ‘ require. And whatever it doth so fancy or frame,  
 ‘ the mind esteems as proper acts and effects of  
 ‘ reason as any it exerciseth, or is capable of.

‘ With respect unto both these, namely, the  
 ‘ *weakness of reason* as it is finite and limited, and  
 ‘ the *depravation of reason* as it is corrupted, it  
 ‘ is the design of the gospel to bring every  
 ‘ thought into captivity unto the obedience of  
 ‘ faith. For,

‘ 1. As to the former it requires men to believe  
 ‘ things *above their reason*, merely on the autho-  
 ‘ rity of divine revelation. Things they must be-  
 ‘ lieve, *which eye hath not seen, nor ear heard, nei-*  
 ‘ *ther have they entred into the heart of man to con-*  
 ‘ *ceive, only they are revealed unto us by the spi-*  
 ‘ *rit* (a). It will not admit of an enquiry *how* those  
 ‘ things may be which the mouth of the Lord hath  
 ‘ spoken. The sense and meaning of the *revela-*  
 ‘ *tion* it may enquire into, but cannot compre-  
 ‘ hend the things revealed. *Nobis curiositate opus*  
 ‘ *non est post Jesum Christum, nec inquisitione post*  
 ‘ *evangelium; cum credimus nihil desideramus ultra*  
 ‘ *credere, hoc enim prius credimus, non esse quod ultra*  
 ‘ *credere debemus* (b). And when of old the wise,  
 ‘ the scribes, the disputers of this world, would not  
 ‘ submit hereunto, under the supposed conduct of  
 ‘ their reason, they fell into the most brutish un-  
 ‘ reasonableness, in judging the *wisdom of God* to  
 ‘ be *folly*, and his *power* to be *weakness* (c). And  
 ‘ it is an unparalleled attempt of *atheism* which  
 ‘ some in our days (who would yet be accounted  
 ‘ Christians) have engaged in: they would exalt  
 ‘ *philo-*

(a) 1 Cor. ii. 9, 10. (b) Tertull. Præscrip. adv. Heres.

(c) 1 Cor. i. 18, 19, 20, 21, 22, 25.

' philosophy or humane reason into a right of judi-  
 ' cature over all divine revelations. Nothing must  
 ' be supposed to be contained in them, but what  
 ' is measurable by its principles and rules. What  
 ' pretends to be above them they say it ought to  
 ' be rejected, which is to make itself *infinite*, or  
 ' the wisdom and understanding of God *finite* and  
 ' limited. Wherefore, as to the things that are  
 ' revealed in the gospel, because many of them  
 ' are absolutely *above* the comprehensions of our  
 ' minds or reasons, they are not the *judge* of them,  
 ' but are the servants of faith only in bearing wit-  
 ' nesses unto them. *For the things of a man knoweth*  
 ' *the spirit of a man that is in him, but the things*  
 ' *of God knoweth no man but the spirit of God (a).*  
 ' In brief, to affirm that we can be obliged to be-  
 ' lieve no more than we can comprehend, or no-  
 ' thing but what we can perfectly understand the  
 ' nature of in itself, or that we may reject what  
 ' is really *above reason*, on a supposition that it  
 ' is *contrary* unto reason, is to renounce the gospel,  
 ' and therewith all divine revelations. And this  
 ' is spoken not of reason as it is corrupted, but  
 ' merely as it is human reason, *finite* and limited.

' 2. As in things *infinite, spiritual* and *hea-*  
 ' *venly*, the gospel proposeth unto men things  
 ' quite *above* their *comprehension*, supposing their  
 ' reason to be *pure* and incorrupted, only allow-  
 ' ing it to be that which is *finite* and limited; so in  
 ' things which practically respect the obedience of  
 ' faith which it doth require, it prescribeth things  
 ' *contrary* unto our natural conceptions, or reason  
 ' as it is in us *depraved*. For the natural conceptions  
 ' of our minds about religious duties and the way  
 ' of living unto God, are all of them suited unto  
 ' the *covenant of works*: for they are the effects of  
 ' the remainders of that light which did direct



us to walk with God thereby. But hereunto the disposal of things in the *covenant of grace* is *diametrically* opposed, so that their accounts will never intermix (a). Yea the *carnal mind*, that is, reason as it is corrupted, acts its contradiction unto the will of God as revealed in the gospel with *enmity* and hatred (b). And for those duties which are suited unto the light of nature, the gospel doth so *change* them with the respect it gives them unto the mediation of Christ and the efficiency of the Holy Spirit, as that corrupted reason defies them being so qualified, as foreign unto its conceptions. The duties themselves it can approve of, but not of their *respect* unto Jesus Christ, whereunto they are disposed by the gospel.

P. 293 ' The design of the gospel in all its especial truths and mysteries, is, to bring *every thought in subjection unto the obedience of faith*. Hence is that direction which flesh and blood will never comply withal; *if any man among you seemeth to be wise in this world, let him become a fool that he may be wise* (c). Unless men renounce their carnal wisdom in all its principles, effects and operations, they will never become wise with that wisdom which is from above. And he who knoweth not what it is so to become a fool, be he who he will, was never yet wise towards God. Wherefore, when men have taken on them the outward profession of the gospel, they begin to find upon enquiry that the mysteries and principles of its doctrine are unsuited with the *natural pride* of their minds, and inconsistent with that absolute *sovereignty* which they would in all things give unto their own reason. Hereon many *inventions* are sought out

(a) Rom. xi. 6.  
iii. 18.

(b) Rom. viii. 7.

(c) 1 Cor.

out to cast off the yoke of faith, and to re-in-  
 throne reason in the room thereof. Not that  
 men depart from the faith with this exprefs de-  
 sign, but this is that which secretly influenceth  
 them thereunto. Hence the generality of those  
 who forsake the truth on this ground and occa-  
 sion, are such as trusting too soon to their own  
 rational abilities, having neither will nor humi-  
 lity, nor industry to enquire into the principles  
 and reasons of truth in a due manner, do give  
 up themselves unto the conduct and teaching of  
 others who have invented opinions more suited  
 unto the *innate pride* of their minds and carnal  
 reasonings. And some by an over-earnest pur-  
 suit of the workings of their own rational fa-  
 culties in *spiritual* things, having subducted their  
 minds from that humble frame wherein alone  
 they are capable of divine teaching, are be-  
 trayed into the same miscarriage. All ancient  
*heresies* sprung from this root; yea, those of  
 them which are most absurd and foolish, and  
 most *diametrically* opposite unto right reason,  
 arose from a pretence thereof. For when men  
 will have reason to have an absolute supremacy  
 in religion, it is unavoidable but they must  
 judge that their *own* is the reason which is in-  
 tended; and that some may be led hereby into  
 very foolish imaginations, is easy to be con-  
 jectured, unless we shall suppose all men to be  
 equally wise and sober.

I shall briefly exemplify these things in one  
 instance, and that in a prevalent apostacy from  
 the truth, and which at present is visibly pro-  
 gressive in the world. This is that of *socinia-*  
*nism.* (But in these present times *arianism* might  
 be the instance; when the Dr. wrote this it did  
 not then appear.) And I shall give an instance  
 herein, because the poison of it is highly effica-  
 cious

' cious where it meets with the complexion and  
 ' constitution of mind before described, and is  
 ' more diffused than many are aware of. For  
 ' although the name of it be generally condemned,  
 ' and there are some opinions comprised under  
 ' it, whose profession is inconsistent with the inter-  
 ' rest of the most, yet all those *deviations* from  
 ' the truth which we have amongst us under se-  
 ' veral denominations, are emanations from that  
 ' corrupt fountain. Yea the whole of it being a  
 ' *system* of opinions craftily suited unto the first  
 ' notions and conceptions of corrupted reason,  
 ' and the in-bred pride of mens minds in them,  
 ' who on any account own *divine revelation*, the  
 ' first proposal of them finds ready entertainment  
 ' with many of those whose souls are not prepa-  
 ' red and fortified against them by a *spiritual* ex-  
 ' perience of the excellency, power, and efficacy  
 ' of the mysteries of the gospel. They no sooner  
 ' hear of them but they know they express what  
 ' they would *have*, as gratifying all the corrupt  
 ' desires and carnal reasonings of their minds.

' There are, as was observed before, two sorts  
 ' of things in the doctrines of the gospel. (1.)  
 ' Such as are *above* the comprehension and mea-  
 ' sure of reason in its best condition, as it is in  
 ' us *limited* and *confined*. (2.) Such as are *con-*  
 ' *trary* unto it as *corrupted* and *depraved*. And  
 ' unto these two heads is this kind of *apostacy* re-  
 ' ducible.

' 1. What is *above reason*, incomprehensible  
 ' by it, those of this way do absolutely reject.  
 ' Such are the doctrines of the *Trinity*, and of the  
 ' *incarnation of the Son of God*. Because *the things*  
 ' taught in these doctrines are not comprehen-  
 ' sible by their reason, they conclude that they  
 ' are repugnant unto right reason. And by  
 ' others the same doctrines are refused as not  
 ' com-



' compliant with the *light* that is within them.  
 ' For the *existence of the divine nature in three dis-*  
 ' *tinct persons*, with the *hypostatical union* of the  
 ' natures of God and man in the same person,  
 ' they cannot acknowledge. These things, so  
 ' fully, so plainly, so frequently revealed and  
 ' asserted in the scripture, so attested by the pri-  
 ' mitive *catholick church*, are rejected on no other  
 ' reason, but that they are *against reason*; nor is  
 ' there any pretence that they are so, but because  
 ' they are *above* it. When they have puzzled  
 ' themselves with *Nicodemus* his question, *how can*  
 ' *these things be?* they peremptorily deny their  
 ' existence, because they cannot comprehend  
 ' the manner of it.

' 2. As unto those things which are *contrary*  
 ' *unto reason as corrupted*, these they deprave and  
 ' wrest unto a compliance therewithal: so they  
 ' deal with the doctrine of the *attributes of God*,  
 ' of his *eternal decrees*, of the *office and medi-*  
 ' *ation of Christ*, of *justification* by his righte-  
 ' *teousness*, of the *power and efficacy of the grace*  
 ' of the *Holy Spirit* in the conversion of sinners,  
 ' and of the *resurrection* of the dead. Because  
 ' they cannot bring their reason as corrupted and  
 ' depraved unto a compliance with these truths,  
 ' they will force, hale, torture and rack the truths  
 ' themselves to bring them into *slavery* unto their  
 ' own reasons, or carnal fleshly conceptions of  
 ' *spiritual* things. For allowing the words,  
 ' terms, and propositions wherein they are ex-  
 ' pressed, they put absurd senses upon them, de-  
 ' structive unto the faith, and contrary to the  
 ' whole scope and design of the scripture; so do  
 ' they endeavour expressly to bring every divine  
 ' revelation into *captivity* unto the bondage of  
 ' their own perverse reasonings and imaginations.

' It is therefore evident that this kind of apo-  
 ' stacy springs from no other root but the *pride*  
 ' of the minds of men, refusing to admit of evan-  
 ' gelical truths on the meer authority of divine  
 ' revelation, where they are *above reason* as it is  
 ' limited, or *contrary* unto it as *corrupted*. On  
 ' these terms the gospel can no where keep its  
 ' station, nor will it forego its prerogative by  
 ' subjecting itself to be try'd by these uncertain  
 ' measures, or weighed in these uneven tottering  
 ' ballances. The *bumble*, the *meek*, the *teachable*,  
 ' those who are made free and willing to capti-  
 ' vate their understandings unto the obedience of  
 ' faith, are those alone with whom it will abide  
 ' and continue.

' But it may be said, that this being only one  
 ' private *heresy*, of no great extent or accepta-  
 ' tion in the world, there is no danger of any  
 ' influence from it into a more general defection.  
 ' So it may be, it seems unto many, but I must  
 ' acknowledge myself to be otherwise minded;  
 ' and that for two reasons.

' 1. Because of the advance which it maketh  
 ' every day in the addition of new, bold, proud  
 ' *imaginations* unto what it hath already made its  
 ' successful attempts in. For in the pursuit of  
 ' the same principles with those of the men of  
 ' this way and persuasion, not a few begin ab-  
 ' solutely to *submit the scripture* and every thing  
 ' contained in it to the judgment and sentence  
 ' of their own reason, which is the true form and  
 ' spirit of *socinianism* visibly acting itself with  
 ' some more than ordinary confidence. What is  
 ' suited unto their reason they will receive, and  
 ' what is not so, let it be affirmed an hundred  
 ' times in the scripture, they will reject with the  
 ' same ease and confidence as if they were *imagi-*  
 ' *nations* of men like themselves. Both books that  
 ' are

are written unto this purpose, and the common discourses of many do fully testify unto this advance of the *pride* of the minds of men. And he is careless about these things who seeth not, that the next stage is downright *atheism*. This is that dunghill which such blazing exhalations of pride do at last fall into. And herein do many countenance themselves with a false and foolish pretence, that all those whom they differ from are *fanatical* enemies of reason, when they ascribe unto it all that any man in his wits can so do, who believeth divine revelations, and doth not absolutely disavow the *corruption* of nature by the fall.

2. The *poison* of these principles is greatly diffused in the world. For hence it is that all those doctrines of the gospel which have any thing of spiritual mystery in them, which are constituent principles of, or do any way belong unto the *covenant of Grace*, and so not absolutely reconcileable unto reason as corrupt and carnal, are by many so laden with contempt and scorn, that it is sufficient to expose any man unto the contumelies of *ignorant, irrational and foolish*, who dares to avow them. Such are the doctrines of *eternal predestination*, of the *total corruption of the nature of man* as unto spiritual things by the fall, of the *power and efficacy of the grace of God* in the conversion of sinners, of the *nature and necessity of regeneration*, of *union with Christ*, of *justification* by the imputation of his *righteousness*, of the nature of *internal inherent righteousness* or *evangelical holiness*, of the necessities of continual supplies of the spirit in *actual grace* unto all duties of obedience, of the *power of the Holy Ghost* evidencing the divine authority of the scriptures in and by themselves, with sundry others. Many can see

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no



‘ no *reason* for the admittance of these things, or  
 ‘ they cannot see the reason of them ; and there-  
 ‘ fore although they are fully and plainly de-  
 ‘ clared in the scriptures, yet are they (by no  
 ‘ small generation among us) so derided and ex-  
 ‘ ploded, as that the very names of them are grown  
 ‘ into contempt. But why all this *scorn*, all this  
 ‘ severity? Men may do well to consider, that  
 ‘ not long since all the *prelates of England* owned  
 ‘ those doctrines as *articles of faith* which now they  
 ‘ so deride. And although they are not obliged  
 ‘ by any divine precept to be of the same judg-  
 ‘ ment with them because it was theirs, yet it may  
 ‘ be they are under some obligation from the  
 ‘ *Laws of the land* not to renounce the ancient  
 ‘ doctrines of the church, and are certainly bound  
 ‘ by the laws of Christian modesty and sobriety,  
 ‘ not to vilify and scorn the doctrines they owned,  
 ‘ and all that do profess them.

‘ But is warrant sufficient unto some for the  
 ‘ utmost detestation of any principles in religion,  
 ‘ that they have a seeming *incompliance* with their  
 ‘ *reason*, though apparently corrupted by preju-  
 ‘ dice, and weakened by ignorance. Hence they  
 ‘ will not admit that there can be a consistency  
 ‘ between the *unchangeableness* of God’s decrees,  
 ‘ and the freedom of our wills ; that *justification*  
 ‘ by the blood of Christ doth not render our own  
 ‘ *obedience* needless ; that the *efficacy* of God’s grace  
 ‘ and the *necessity* of our duty, are reconcileable.  
 ‘ And herein they seem to take along with them  
 ‘ as their security these two principles, seeing  
 ‘ without them they have no foundation to build  
 ‘ upon.

‘ (1.) That *reason* as it acts in them, is the same  
 ‘ with *right reason* in general, that whatever re-  
 ‘ spect is due to the one, is so to the other. It

‘ were

‘ were well in the mean time, if prejudices, corrupt affections and gross ignorance did not on great variety of occasions manifest themselves among this sort of persons; and not only so, but such a course of conversation among some of them, as none can think consistent with the *divine teachings* who believe the scriptures. But it is so come to pass, that all that humility, meekness, self-diffidence, all that conscientious fear of sinning and practice of holiness, which the word of God makes so necessary unto them who would learn *the truth as it is in Jesus*, are by many (puffed up with a conceit of their own ability to know all things) utterly disregarded.

‘ (2.) That there is no time nor instance where- in those thoughts which seem to us most rational, are to be captivated unto the obedience of faith. And yet without this there is no true knowledge of the mind of God in the gospel to be attained. What such principles will carry men out unto in religion were easy to *conjecture*, if experience did not render *conjecture* hopeless in this case.

‘ Wherefore, this pride of the minds of men refusing to bow or subject themselves unto the *authority of divine revelation*, designing to exalt self in its *intellectual* and *moral* abilities, in its powers to know what it should, and do what it ought, hath in all ages been a great principle of opposition unto and apostasy from *evangelical* truth. Nor was it ever more rampant than in the days wherein we live. For besides that it hath openly spawned that whole brood of errors which some entire sects do espouse, it diffuseth it self in its effects among all sorts of professors of Christianity. An *humble subjection* of mind and conscience unto the *authority* of God in his word, which alone upon trial will be

‘ found to answer the experience of believers, is  
 ‘ the only security against this distemper. This  
 ‘ we may, this we ought to pray for, not only  
 ‘ for our selves, but that it might be given of God  
 ‘ unto them who scarce believe that God gives any  
 ‘ thing that is spiritual and supernatural unto the  
 ‘ souls of men in any such way, as that the effect  
 ‘ should depend on the efficiency of grace, and  
 ‘ not on their own wills.

‘ Unto this *pride*, as inseparable from it, we  
 ‘ may adjoyn that *vanity and curiosity* that are in  
 ‘ the minds of men. These are those which the  
 ‘ apostle marketh under the outward sign and  
 ‘ effect of them, namely, *itching ears* (a). For  
 ‘ hence an inclination and hearkening of mind  
 ‘ after things *novel, vain and curious*, doth arise.  
 ‘ Under the power of those affections men *cannot*  
 ‘ *endure sound doctrine*, nor will abide in the sim-  
 ‘ plicity of the gospel. They know not how to  
 ‘ be *wise unto sobriety*, and to keep their specula-  
 ‘ tions about spiritual things within the bounds of  
 ‘ sober modesty. But they are still *intruding them-*  
 ‘ *selves* into things they have not seen, being *vain-*  
 ‘ *ly puffed up in their own fleshly minds* (b). And  
 ‘ as this *curiosity* hath produced many of these  
 ‘ needless vain opinions, subtle, nice, philosophi-  
 ‘ cal disputations and distinctions, wherewith some  
 ‘ have filled religion, so from the uncured *vani-*  
 ‘ *ty* of mind doth proceed that levity and incon-  
 ‘ stancy which are in many, whereby they are *tof-*  
 ‘ *sed to and fro with every wind of doctrine* that  
 ‘ blows upon them from the cunning sleights of  
 ‘ men who lie in wait to deceive. Unto all we  
 ‘ may add, that *carnal pride* and ambition (where  
 ‘ the outward affairs of the church or the profes-  
 ‘ sion of religion are accompanied with such se-  
 ‘ cular advantages of wealth, honour and rule

‘ as



‘ as to stir up envy and emulation among men  
 ‘ of earthly minds, which as they have occasioned  
 ‘ many scandalous outrages in religion, so they  
 ‘ have been the rise and occasion of many *heresies* also.

The Doctor on the person of Christ, p. 1. chap. 1. discoursing on *Peter's* confession, *Matt. xvi. 16.* the conceits of the Papists thereon; the substance and excellency of that confession, says as follows:

‘ Our blessed Saviour enquiring of his disciples  
 ‘ their apprehensions concerning his person, and  
 ‘ their faith in him, *Simon Peter*, as he was usually  
 ‘ the forwardest on all such occasions, through his  
 ‘ peculiar endowments of faith and zeal, returns  
 ‘ an answer in the name of them all, *and Simon*  
 ‘ *Peter answered and said, thou art Christ the Son*  
 ‘ *of the living God* (a). (Part of what follows in  
 p. 2. will come in under the quotations hereafter.)

P. 2. ‘ Instances of the like brief confessions  
 ‘ we have elsewhere in the scripture, *If thou shalt*  
 ‘ *confess with thy mouth the Lord Jesus, and shalt*  
 ‘ *believe in thy heart that God raised him from the*  
 ‘ *dead, thou shalt be saved* (b). Every spirit that  
 ‘ confesseth that *Jesus Christ is come in the flesh*, is  
 ‘ of God. And every spirit that confesseth not that *Jesus*  
 ‘ *Christ is come in the flesh, is not of God* (c). And  
 ‘ it is manifest that all divine truths, have such a  
 ‘ concatenation among themselves, and do all of  
 ‘ them so center in the *person of Christ*, as vested  
 ‘ with his offices towards the church, that they are  
 ‘ all virtually comprised in this confession. And  
 ‘ they will be so accounted unto all who destroy  
 ‘ them not by contrary errors and imaginations  
 ‘ inconsistent with them; though it be the duty  
 ‘ of all men to obtain the express knowledge of  
 ‘ thereof

(a) *Matt. xvi. 16.* (b) *Rom. x. 9.* (c) *1 Joh. iv. 2.*

‘ them in particular, according unto the means  
 ‘ thereof which they do enjoy. The danger of  
 ‘ men’s souls lyeth not in a disability to attain a  
 ‘ comprehension of longer or more subtle con-  
 ‘ fessions of faith, but in embracing things con-  
 ‘ trary unto, or inconsistent with this foundation  
 ‘ thereof. Whatever it be, whereby men cease  
 ‘ *to hold the head*, how small soever it seem, that  
 ‘ alone is pernicious (a).

‘ This *confession* therefore as containing the sum  
 ‘ and substance of that faith, which they were  
 ‘ called to give testimony unto, and concerning  
 ‘ which their trial was approaching, is approved  
 ‘ by our Saviour.

‘ Two things doth our Saviour consider in the  
 ‘ answer returned unto his enquiry. (1.) The  
 ‘ *faith of Peter* in this confession, the faith of him  
 ‘ that made it. (2.) The *nature and truth of the*  
 ‘ *confession*; both which are required in all the dis-  
 ‘ ciples of Christ; *for with the heart man believeth*  
 ‘ *unto righteousness, and with the mouth confession is*  
 ‘ *made unto salvation* (b).

‘ The first thing which he speaks unto is the  
 ‘ *faith of Peter*, who made this confession; with-  
 ‘ out this no outward confession is of any use or  
 ‘ advantage. For even the *devils* knew him to  
 ‘ be the holy one of God (c), yet would he not  
 ‘ permit them to speak it (d). That which gives  
 ‘ glory unto God in any confession, and which  
 ‘ gives us an interest in the truth confessed, is the  
 ‘ *believing of the heart*, which is unto righteous-  
 ‘ ness. With respect hereunto, the Lord Christ  
 ‘ speaks, *And Jesus answered and said unto him,*  
 ‘ *blessed art thou Simon Bar-jona, for flesh and blood*  
 ‘ *hath not revealed it unto thee, but my father which*  
 ‘ *is in heaven* (e).

‘ He

(a) Col. ii. 18, 19. (b) Rom. x. 10. (c) Luk.  
 iv. 34. (d) Mar. i. 34. (e) Ver. 17.

‘ He commends and sets forth the faith of *Peter*, (1.) From its *effect*; (2.) From its *cause*.  
 ‘ Its *effect* is that it made him *blessed* in whom it  
 ‘ was. For it is not only a blessed thing to be-  
 ‘ lieve and know *Jesus Christ*, as it is called *life*  
 ‘ *eternal* (a), but it is that which gives an imme-  
 ‘ diate interest in the blessed state of adoption,  
 ‘ justification and acceptance with God (b).  
 ‘ (2.) The immediate *cause* of this faith is divine  
 ‘ revelation. It is not the effect or product of  
 ‘ our own abilities, the best of which are but *flesh*  
 ‘ *and blood*. That faith which renders them  
 ‘ blessed in whom it is, is wrought in them, by  
 ‘ the power of God revealing *Christ* unto their  
 ‘ souls. Those who have more abilities of their  
 ‘ own unto this end, than *Peter* had, we are not  
 ‘ concerned in.

P. 8. ‘ The vanity of this pretence (that the  
 pope is the rock on which the church is built)  
 ‘ being removed, the substance of the great *my-*  
 ‘ *stery* contained in the attestation given by our  
 ‘ saviour unto the confession of *Peter*, and the pro-  
 ‘ mise thereunto annexed, may be comprised in  
 ‘ the ensuing assertions.

‘ 1. The *person of Christ*, the Son of the living  
 ‘ God, as vested with his offices, whereunto he  
 ‘ was called and anointed, is the foundation of the  
 ‘ church, the *rock* whereon it is built.

‘ 2. The *power and policy of hell* will be always  
 ‘ engaged in opposition unto the relation of the  
 ‘ church unto this foundation, or the building of  
 ‘ it on this rock.

‘ 3. The *church that is built on this rock*, shall  
 ‘ never be disjoyned from it, or prevailed a-  
 ‘ gainst by the opposition of the gates of hell.

‘ The

(a) Joh. xvii. 3.

(b) Joh. i. 12.



‘ The two former of these I shall speak briefly  
 ‘ unto, my principal design being a demonstra-  
 ‘ tion of a truth that ariseth from the consideration  
 ‘ of them all.

‘ The foundation of the church is twofold.  
 ‘ (1.) *Real*. (2.) *Doctrinal*. And in both ways  
 ‘ Christ alone is the foundation. The *real* foun-  
 ‘ dation of the church he is, by vertue of the  
 ‘ mystical union of it unto him, with all the be-  
 ‘ nefits whereof from thence, and thereby it is  
 ‘ made partaker. For thence alone hath it spi-  
 ‘ ritual life, grace, mercy, perfection and glory  
 ‘ (a). And he is the *doctrinal foundation* of it, in  
 ‘ that the faith or doctrine concerning him and  
 ‘ his offices, is that divine truth which in a pecu-  
 ‘ liar manner animates and constitutes the church  
 ‘ of the new testament (b). Without the faith  
 ‘ and confession hereof, no one person belongs  
 ‘ unto that church. I know not what is now be-  
 ‘ lieved, but I judge it will not yet be denied,  
 ‘ that the external formal cause of the church of  
 ‘ the new testament, is the confession of the  
 ‘ faith concerning the person, offices and grace  
 ‘ of Christ, with what is of us required there-  
 ‘ on. In what sense we assert these things will be  
 ‘ afterwards fully cleared.

‘ That the Lord Christ is thus the foundation  
 ‘ of the church, is testified unto (c). *Thus saith*  
 ‘ *the Lord God, Behold I lay in Zion for a foundation*  
 ‘ *a stone, a tried stone, a precious corner-stone, a sure*  
 ‘ *foundation, he that believeth shall not make haste.*  
 ‘ It is among the bold inroads, that in this late  
 ‘ age have been made on the vitals of religion,  
 ‘ that some in compliance with the *Jews*, have  
 ‘ attempted the application of this promise unto  
 ‘ Heze-

(a) Eph. iv. 15, 16. Col. ii. 19. (b) Eph. ii. 19, 20,  
 21, 22. (c) Isa. xxviii. 16.

‘ *Hezekiab.* The violence they have offered  
 ‘ herein to the mind of the Holy Ghost, might  
 ‘ be evidenced from every word of the context.  
 ‘ But the interpretation and application of the  
 ‘ last words of this promise by the apostles, leaves  
 ‘ no pretence unto this insinuation. *He that be-*  
 ‘ *lieves on him, shall not be ashamed or confound-*  
 ‘ *ed* (a), that is, he shall be eternally saved; which  
 ‘ it is the highest blasphemy to apply unto any  
 ‘ other but Jesus Christ alone. He therefore is  
 ‘ alone that *foundation* which God hath laid in  
 ‘ and of the church (b). But this fundamental  
 ‘ truth of Christ being the only foundation of  
 ‘ the church is so expressly determined by the a-  
 ‘ postle *St. Paul*, as not to need any farther con-  
 ‘ firmation (c), *for other foundation can no man*  
 ‘ *lay, but that is laid, which is Jesus Christ.*

## CH A P. II. Pag. 10.

‘ *Opposition made unto the church as built on the per-*  
 ‘ *son of Christ.*

‘ There are in the words of our Saviour unto  
 ‘ *Peter* concerning the *foundation of the church*, a  
 ‘ promise of its preservation, and a prediction of  
 ‘ the opposition that should be made thereunto.  
 ‘ And accordingly all things are come to pass,  
 ‘ and carrying on towards a compleat accom-  
 ‘ plishment. For (that we may begin with the  
 ‘ opposition foretold) the *power and policy of hell*  
 ‘ *ever were, and ever will be engaged in opposition*  
 ‘ *unto the church built on this foundation*; that is,  
 G the

(a) Rom. ix. 33. — x. 11. 1 Pet. ii. 6. (b) Psal.  
 cxviii. 22. Matth. xxi. 42. Mar. xii. 10. Luk. xx. 17. Act.  
 iv. 11. 1 Pet. ii. 4. Ephes. ii. 20, 21, 22. Zach. iii. 9.  
 (c) 1 Cor. iii. 11.

‘ the faith of it concerning his person, office and  
 ‘ grace, whereby it is built on him. This as un-  
 ‘ to what is past concerneth matter of fact ;  
 ‘ whereof therefore I must give a brief account ;  
 ‘ and then we shall examine what evidences we  
 ‘ have of the same endeavour at present.

The Doctor, insisting on two ways of opposi-  
 tion, the first by force and fraud which is here  
 omitted, proceeds :

P. 13. ‘ The second way whereby Satan at-  
 ‘ tempted the same end, and yet continueth so to  
 ‘ do, was by *pernicious errors and heresies*. For  
 ‘ all the heresies wherewith the church was af-  
 ‘ faulted and pestered for some *centuries of years*,  
 ‘ were oppositions unto their faith in the person  
 ‘ of Christ. I shall briefly reflect on the heads  
 ‘ of this opposition, because they are now after  
 ‘ a revolution of so many ages lifting up them-  
 ‘ selves again, though under new vizards and  
 ‘ pretences. And they were of three sorts.

‘ 1. That which introduced other doctrines and  
 ‘ notions of divine things, absolutely exclusive of  
 ‘ the *person and mediation of Christ*. Such was that  
 ‘ of the *Gnosticks, &c.*

‘ 2. Satan attempted the same work by them  
 ‘ who *denied his divine nature*, that is in effect de-  
 ‘ nied him to be the *Son of the living God*, on the  
 ‘ faith whereof the church is built. And these  
 ‘ were of two sorts.

‘ 1. Such as plainly and openly denied him to  
 ‘ have any *pre-existence* unto his conception and  
 ‘ birth of the holy virgin. Such were the *Ebio-*  
 ‘ *nites, Samosetanians, and Photinians*. For they  
 ‘ all affirmed him to be a *meer man*, and no more,  
 ‘ though miraculously conceived and born of  
 ‘ the virgin, as some of them granted ; this at-  
 ‘ tempt lay directly against the *everlasting rock*,  
 ‘ and



‘ and would have substituted *sand* in the room of  
 ‘ it. For no better is the best of human nature  
 ‘ to make a foundation for the church, if not  
 ‘ united unto the divine. Many in those days  
 ‘ followed those pernicious ways; yet the foun-  
 ‘ dation of God stood sure, nor was the church  
 ‘ moved from it. But yet after a revolution of  
 ‘ so many ages, is the same endeavour again in-  
 ‘ gaged in. The old enemy taking advantage of  
 ‘ the prevalency of *Atheism* and prophaneness a-  
 ‘ mong those that are called Christians, doth a-  
 ‘ gain employ the same engine to overthrow the  
 ‘ faith of the church, and that with more subtilty  
 ‘ than formerly, in the *Socinians*. For their faith,  
 ‘ or rather unbelief concerning the person of  
 ‘ Christ, is the same with those before mentioned.  
 ‘ And what a vain wanton generation admire and  
 ‘ applaud in their sophistical reasonings, is no  
 ‘ more but what the *primitive church* triumphed  
 ‘ over through faith, in the most subtle manage-  
 ‘ ment of the *Samosetanians*, *Photinians*, and others.  
 ‘ An evidence it is that satan is not unknowing  
 ‘ unto the workings of that vanity and darkness,  
 ‘ of those corrupt affections in the minds of men,  
 ‘ whereby they are disposed unto a contempt of  
 ‘ the mystery of the gospel. Who would have  
 ‘ thought, that the old exploded pernicious er-  
 ‘ rors of the *Samosetanians*, *Photinians*, and *Pela-*  
 ‘ *gians*, against the power and grace of Christ,  
 ‘ should enter on the world again with so much  
 ‘ ostentation and triumph as they do at this day?  
 ‘ But many men, so far as I can observe, are  
 ‘ fallen into such a dislike of the *Christ of God*,  
 ‘ that every thing concerning his person, spirit  
 ‘ and grace, is an abomination unto them. It is  
 ‘ not want of understanding to comprehend do-  
 ‘ ctrines, but hatred unto the things themselves,

whereby such persons are seduced. And there is nothing of this nature, whereunto nature as corrupted, doth not contribute its utmost assistance.

2. There were such as opposed his *divine nature* under pretence of declaring it another way, than the faith of the church did rest in. So was it with the *Arians*, in whom the *gates of hell* seemed once to be near a prevalency. For the whole professing world almost was once surprized into that heresy. In words they acknowledged his divine person; but added as a limitation of that acknowledgment, that the divine nature which he had was *originally created of God*, and produced out of nothing, with a double blasphemy, denying him to be the true God, and making a God of a meer creature. But in all these attempts the opposition of the *gates of hell* unto the church, respected faith in the person of Christ as the Son of the living God.

Secondly, By some his *human nature* was opposed. For no stone did satan leave unturned in the pursuit of his great design. And that which in all these things he aimed at, was the substitution of a false Christ, in the room of him who in one person was both the Son of man, and the Son of the living God. And herein he infected the minds of men with endless imaginations.

Thirdly, He raised a vehement opposition against the *hypostatical union*, or the union of these two natures in one person. This he did in the *Nestorian heresy*, which greatly, and for a long time pestered the church. The authors and promoters of this opinion, granted the Lord Christ to have a divine nature, to be the Son of the living God. They also acknowledged the

‘ the truth of his human nature, that he was truly a man even as we are. But the *personal union* between these two natures they denied. An union they said there was between them but such as consisted only in *love, power, and care*. God did as they imagined eminently and powerfully manifest himself in the man Christ Jesus, had him in an especial regard and love, and did more act in him than in any other. But that the Son of God assumed our nature into *personal subsistence* with himself, whereby whole Christ was one person, and all his mediatory acts were the acts of that one person, of him who was both God and Man ; this they would not acknowledge. And this pernicious imagination, though it seem to make great concessions of truth, doth no less effectually evert the foundation of the church than the former. For if the divine and human nature of Christ do not constitute one *individual person*, all that he did for us was only as a man, which would have been altogether insufficient for the salvation of the church, nor had God *redeemed it with his own blood*. This seems to be the opinion of some amongst us at this day about the person of Christ. They acknowledge the being of the eternal word the Son of God. And they allow in the like manner the verity of his human nature, or own that Man Christ Jesus. Only they say, that the eternal word was in him and with him in the same kind, as it is with other believers ; but in a supreme degree of manifestation and power. But though in these things there is a great endeavour to put a new colour and appearance on old imaginations, the design of satan is one and the same in them all, namely, to oppose the building of the church upon

its



‘ its proper sole foundation. And these things  
 ‘ shall be afterwards expressly spoken unto.

‘ I intend no more in these instances but briefly to demonstrate that the principal opposition  
 ‘ of the *gates of hell* unto the church, lay always  
 ‘ unto the building of it by faith on the person  
 ‘ of Christ.

‘ But we may proceed to what is of our own  
 ‘ immediate concernment. And the same work  
 ‘ with that before described is still carried on.  
 ‘ The person of Christ, the faith of the church  
 ‘ concerning it, the relation of the church unto  
 ‘ it, the building of the church on it, the life  
 ‘ and preservation of the church thereby, are  
 ‘ the things that the *gates of hell* are ingaged in  
 ‘ an opposition unto.

The Doctor discourses on several heads to this purpose, to which I shall only refer the reader : the substance of them will occur in some following citations.

The Doctor farther says :

P. 22. ‘ That by these, and the like means,  
 ‘ satan doth yet attempt the ruin of the church as  
 ‘ unto its building on the everlasting rock, falls  
 ‘ under the observation of all who are concerned  
 ‘ in its welfare. And whatever others may apprehend concerning this state of things in the  
 ‘ world, how any that love the Lord Jesus in sincerity, especially such as are called to declare  
 ‘ and represent him unto men in the *office of the*  
 ‘ *ministry*, can acquit themselves to be faithful  
 ‘ unto him, without giving their testimony against  
 ‘ and endeavouring to stop what lies in them,  
 ‘ the progress of this prevailing declension, from  
 ‘ the only foundation of the church, I know not ;  
 ‘ nor will it be easy for themselves to declare.  
 ‘ And in that variety of conceptions which are  
 ‘ about him, and the opposition that is made un-  
 ‘ to

‘ to him, there is nothing more necessary than that  
 ‘ we should renew and attest our confession of him,  
 ‘ as the Son of the living God, the only rock  
 ‘ whereon the church of them that shall be saved  
 ‘ is founded and built.

‘ *Pauca ideo de Christo* ; as *Tertullian* speaks ;  
 ‘ some few things concerning the person of Christ  
 ‘ with respect unto the confession of *Peter*, and  
 ‘ the promise thereunto annexed, wherein he is  
 ‘ declared the *sole foundation of the church*, will be  
 ‘ comprized in the ensuing discourse. And he  
 ‘ who hath ordained strength out of the mouths  
 ‘ of babes and sucklings, as he hath given abili-  
 ‘ ty to express these poor mean contemplations  
 ‘ of his glory, can raise by them a revenue of  
 ‘ honour unto himself in the hearts of them that  
 ‘ do believe. And some few things I must pre-  
 ‘ mise in general unto what I do design. As,

‘ 1. The instances which I shall give concern-  
 ‘ ing the *use and consideration of the person of Christ*  
 ‘ in *Christian religion*, or of him as he is the  
 ‘ foundation whereon the church is built, are but  
 ‘ few, and those perhaps not the most *signal* or  
 ‘ eminent which the greater spiritual wisdom and  
 ‘ understanding of others might propose. And  
 ‘ indeed who shall undertake to declare what are  
 ‘ the chief instances of this incomprehensible ef-  
 ‘ fect of divine wisdom? *What is his name, and*  
 ‘ *what is his sons name if thou canst tell* (a)? It is  
 ‘ enough for us to stand in an holy admiration  
 ‘ at the shore of this unsearchable ocean, and to  
 ‘ gather up some parcels of that divine trea-  
 ‘ sure, wherewith the scripture of truth is en-  
 ‘ riched.

‘ 2. I make no pretence of searching into the  
 ‘ bottom or depths of any part of this great my-  
 ‘ stery

(a) Prov. xxx. 4. Isa. ix. 6.

‘ *stery of godliness, God manifest in the flesh.* They  
 ‘ are altogether unsearchable unto the line of the  
 ‘ most enlightened minds in this life. What we  
 ‘ shall further compréhend of them in the other  
 ‘ world, God only knows. We cannot in these  
 ‘ things by our utmost diligent search, *find out the*  
 ‘ *Almighty unto perfection.* The *prophets* could  
 ‘ not do so of old, nor can the *angels* themselves  
 ‘ at present, who *desire to look into these things* (a).  
 ‘ Only I shall endeavour to represent unto the  
 ‘ faith of them that do believe, somewhat of what  
 ‘ the scripture doth plainly reveal, evidencing in  
 ‘ what sense the *person of Christ is the sole founda-*  
 ‘ *tion of the church.*

‘ 3. I shall not herein respect them immediate-  
 ‘ ly by whom the divine person of Christ is de-  
 ‘ nied and opposed. I have formerly treated  
 ‘ thereof, beyond their contradiction in way of  
 ‘ reply. But it is *their conviction* which I shall re-  
 ‘ spect herein, who under an outward confession  
 ‘ of the truth, do either notionally or practical-  
 ‘ ly, either ignorantly or designedly, God knows,  
 ‘ I know not, endeavour to weaken the faith of  
 ‘ the church in its adherence unto this founda-  
 ‘ tion. Howbeit neither the one sort nor the  
 ‘ other have any place in my thoughts in com-  
 ‘ parison of the instruction and edification of  
 ‘ others, who love the Lord Jesus Christ in sin-  
 ‘ cerity.

Let it be observed, that from what the Doctor  
 has here and elsewhere said, and from all that can  
 be collected from other authors, it does not ap-  
 pear that there were in the several ages of the  
 church, from the rise of *Arianism*, about 1400 years  
 since, down to the end of the last century, any  
 who have asserted the proper godhead of the se-  
 cond person in the blessed trinity, and denied his  
 pro-



per eternal sonship, or that he is the Son of God the Father by nature, and eternal generation.

Chap. 5. p. 54. On the person of Christ, the great representative of God and his will, the Doctor says :

‘ 1. God in his *own essence*, being and existence is absolutely *incomprehensible*. His nature being immense ; and all his holy properties *essentially infinite*, no creature can directly or perfectly comprehend them, or any of them. He must be *infinite* that can perfectly comprehend that which is *infinite*. Wherefore God is perfectly known unto himself only, but as for us *how little a portion is heard of him*? Hence he is called the *invisible* God, and said to dwell in light inaccessible. The *subsistence* of his most single and simple nature in *three distinct persons*, though it raises and ennobles faith in its revelation, yet it *amazeth* reason which would trust to itself in the contemplation of it ; whence men grow giddy who will own no other guide, and are carried out of the way of truth. *No man hath seen God at any time ; the only begotten who is in the bosom of the Father he hath declared him* (a).

2. Therefore we have no direct *intuitive notions* or apprehensions of the divine essence, or its properties. *Such knowledge is too wonderful for us*. Whatever is pleaded for an *intellectual vision* of the essence of God in the light of glory, yet none pretend unto a possibility of an immediate *full comprehension* of it. But in our present state God is unto us, as he was unto *Moses* under all the external manifestations of his glory, in *thick darkness* (b). All the rational conceptions of the minds of men, are swallowed up, and lost, when they would exercise themselves *directly* on that which is absolutely immense,

H

‘ eter-

(a) Joh. i. 18. 1 Tim. vi. 16. (b) Exod. xx. 21.

‘ eternal, infinite. When we say *it is so*, we know  
 ‘ not what we say, but only that it is not other-  
 ‘ wise. What we *deny* of God, we know in  
 ‘ some measure, but what we *affirm* we know not ;  
 ‘ only we declare what we *believe* and adore.

‘ That God is in himself absolutely incompre-  
 ‘ hensible unto us, is a necessary effect of our in-  
 ‘ finite distance from him. But as *he externally*  
 ‘ *represents* himself unto us, and by the notions  
 ‘ which are ingenerated in us by the effects of his  
 ‘ properties, are our conceptions of him (a).

‘ 3. It is evident therefore that our conceptions  
 ‘ of God, and of the glorious properties of his  
 ‘ nature, are both ingenerated in us, and regu-  
 ‘ lated under the conduct of divine revelation,  
 ‘ by reflections of his glory on other things, and  
 ‘ representations of his divine excellencies in the  
 ‘ effects of them. So the invisible things of God,  
 ‘ *even his eternal power and godhead, are clearly*  
 ‘ *seen, being manifested and understood by the things*  
 ‘ *that are made* (b). Yet must it be granted,  
 ‘ that no meer creature, not the angels above,  
 ‘ not the heaven of heavens, are meet or able to  
 ‘ receive upon them, such *characters* of the divine  
 ‘ excellencies, as to be a compleat satisfactory  
 ‘ representation of the *being and properties* of God,  
 ‘ unto us. They are all *finite* and limited, and  
 ‘ so cannot properly represent that which is *infi-*  
 ‘ *nite* and immense. And this is the true reason  
 ‘ why all worship or *religious* adoration of them  
 ‘ is idolatry. Yet are there such effects of God’s  
 ‘ glory in them, such impressions of divine excel-  
 ‘ lencies upon them, as we cannot comprehend  
 ‘ nor search out unto perfection. How little do  
 ‘ we conceive of the nature, glory, and power  
 ‘ of *angels* ? so remote are we from an immedi-  
 ‘ ate comprehension of the uncreated glory of  
 ‘ God,

(a) Psal. xix. 1. Rom. i. 21.

(b) Rom. i. 20.

God, as that we cannot fully apprehend, nor conceive aright, the reflection of it on creatures in themselves finite and limited.

P. 81. Chap. 6. On the person of Christ the great repository of sacred truth, referring to what goes before, the Doctor says :

1. Hence it is that those who reject the divine person of Christ, who believe it not, who discern not the wisdom, grace, love and power of God therein, do constantly reject or corrupt all other spiritual truths of divine revelation, nor can it otherwise be. For they have a *consistency* only in their relation unto the mystery of godliness, *God manifest* in the flesh ; and from thence derive their sense and meaning. This being removed, the truth in all other articles of religion immediately falls to the ground. An instance hereof we have in the *Socinians*. For although they retain the common notions of the unity and existence of the divine nature, which are indelibly fixed on the minds of men, yet is there no one truth that belongs peculiarly unto Christian religion, but they either deny it, or horribly deprave it. Many things concerning God and his essential properties ; as his immutability, immensity, prescience, they have greatly perverted.

So they do in the things mentioned whereof there are natural notions in the minds of men. But of *evangelical truths*, which they know not, they speak evil, and deride them. The *holy Trinity* they blaspheme ; the *incarnation* of the Son of God they scorn ; the work of his mediation in his oblation and intercession, with the satisfaction and merit of his obedience and suffering they reject. So do they whatever we are taught of the depravation of our natures by the fall, of the renovation of them by the Holy



' Ghost, and unto all other articles of our faith  
 ' do they offer violence to corrupt them. The  
 ' beginning of their transgression or apostacy is  
 ' in a disbelief of the divine person of Christ. That  
 ' being rejected, all other sacred truths are re-  
 ' moved from their *basis* and *center*; that which  
 ' gives them their unity and harmony. Hereon  
 ' they fluctuate up and down in the minds of  
 ' men, and appearing unto them under various  
 ' deceiving colours, are easily misapprehended  
 ' or disbelieved. Yea there can no direct pro-  
 ' per representation be made of them unto the  
 ' understandings of men. Dissolve the knot, cen-  
 ' ter and harmony in the most beautiful compo-  
 ' sition or structure, and every part will contri-  
 ' bute as much unto the deformity and ruin of  
 ' the whole, as it did before unto its beauty and  
 ' consistency. So it is with every doctrine, so is  
 ' it with the whole system of evangelical truths.  
 ' Take the person of Christ out of them, dissolve  
 ' their harmony in relation thereunto, whereby  
 ' we no longer *hold the head* in the faith and pro-  
 ' fession of them, and the minds of men cannot  
 ' deliver them from an irreconcilable difference  
 ' among themselves. Hereon some of them are  
 ' immediately rejected, and some of them cor-  
 ' rupted. For they lose their native light and  
 ' beauty. They will neither agree nor consist any  
 ' where but in Christ. Hence it is, that no in-  
 ' stance can be given of any who from the ori-  
 ' ginal of Christian religion, rejected the divine  
 ' person of Christ, and preserved any one evange-  
 ' lical truth besides pure and uncorrupted. And  
 ' I do freely confess, that all which we believe  
 ' concerning the holy trinity, the eternal counsels  
 ' of God, the efficacy of the mediation of Christ,  
 ' his satisfaction and merit, the way which we  
 ' own of the sanctification, justification and sal-  
 ' vation

‘ vation of the church, are to be esteemed fables  
 ‘ as the *Socinians* contend, if what we believe con-  
 ‘ cerning the person of Christ, be so also.

The Doctor against *Biddle* says as follows :

P. 18. ‘ It is not in the power of man to make  
 ‘ any word or expression, not *ῥῆμα* (literally or  
 ‘ syllabically) found in the scripture to be cano-  
 ‘ nical, and for its own sake to be embraced and  
 ‘ received ; yet if any word or phrase do expressly  
 ‘ signify any doctrine or matter contained in the  
 ‘ scripture, though the word or phrase itself be  
 ‘ not in so many letters found in scripture, that  
 ‘ such words or phrases may not be used for the  
 ‘ explication of the mind of God, I suppose will  
 ‘ not easily be proved ; and this we farther grant,  
 ‘ that if any one shall scruple the receiving and  
 ‘ owning of such expressions, so as to make them  
 ‘ the way of professing that which is signified by  
 ‘ them, and yet do receive the thing or doctrine  
 ‘ which is by them delivered, for my part I shall  
 ‘ have no contest with him.

P. 21. ‘ About using or casting of words and  
 ‘ phrases, formerly used to express any truth or  
 ‘ doctrine of the scripture, we will not contend  
 ‘ with any, provided the things themselves signi-  
 ‘ fied by them be retained : this alone makes me  
 ‘ indeed put any value on any word or expression,  
 ‘ not *ῥῆμα* (literally or syllabically) found in the  
 ‘ scripture ; namely my observation, that they  
 ‘ are questioned and rejected by none, but such  
 ‘ as by their rejection intend and aim at the re-  
 ‘ moval of the truth itself, which by them is  
 ‘ expressed and plentifully revealed in the word.

P. 27. The Doctor says, ‘ It is not at all in  
 ‘ my intention to defend all expressions that any  
 ‘ men have used (who are yet found in the main)  
 ‘ in the unfolding of this great tremendous myste-  
 ‘ ry

‘ry of the blessed trinity, and could heartily wish  
 ‘that they had some of them been less curious in  
 ‘their inquiries, and less bold in their expressions :  
 ‘it is the thing itself alone whose faith I desire  
 ‘to own and profess, and therefore shall not in  
 ‘the least labour to retain or hold those things or  
 ‘words which may be left or lost without any  
 ‘prejudice thereunto.’ And therefore, upon  
 the same consideration, the Doctor’s words and  
 terms, as also those of the other authors quoted,  
 which are used to explain the doctrine of the  
 eternal generation of the Son, are throughout  
 the whole quotations purposely omitted.

*Mr. HURRION introductory.*

Who, in his sermons of the knowledge of Christ,  
 says as follows :

P. 26. ‘The next thing to be considered is, the  
 ‘object of this knowledge, (or the person known)  
 ‘Jesus Christ : but who shall undertake this work ?  
 ‘the majesty and glory of Christ infinitely tran-  
 ‘scend our highest apprehensions, and best ex-  
 ‘pressions. How should a dim taper be equal to  
 ‘the sun, or our narrow thoughts comprehend  
 ‘him who makes, upholds and comprehends all  
 ‘things ; and before whom all the inhabitants of  
 ‘the world are as nothing, less than nothing, and  
 ‘vanity ? *Who hath ascended up into heaven or de-  
 ‘scended ? who hath gathered the wind in his fists ?  
 ‘who hath bound the waters in a garment ? who  
 ‘hath established all the ends of the earth ? what is  
 ‘his name, or what is his Son’s name, if thou canst  
 ‘tell (a) ?* This text, as some think, is applied to  
 ‘Christ in the (b) new testament. The name  
 ‘of the Son of God is here set in equality with  
 ‘that

(a) Prov. xxx. 4. (b) John iii. 13. Eph. iv. 10.



' that of the Father, and both declared to be a-  
 ' like ineffable. Coexistence, omnipresence, and  
 ' omnipotence are equally ascribed to them, (in  
 ' ascending, descending, gathering the winds,  
 ' bounding the waters, and establishing all the  
 ' ends of the earth.) But, at the same time, as  
 ' this unity of nature, power, and perfection is ap-  
 ' plied to them, the text asserts a distinct perso-  
 ' nality; *what is his name, (viz. the Father's, and*  
 ' *what is his Son's name (viz. Christ's) if thou canst*  
 ' *tell?* Christ himself says; *no man knoweth the*  
 ' *Son but the Father (a).* Who can by searching  
 ' find out God, who can find out the Almighty  
 ' unto perfection? but shall we therefore sit down  
 ' discouraged, and proceed no farther? is it not  
 ' eternal life to know Jesus Christ? are we not  
 ' commanded to grow in grace, and in the know-  
 ' ledge of him? and is there not a (b) promise,  
 ' that the holy spirit shall receive of the things  
 ' of Christ, and shew them to us? has (c) he not  
 ' been prayed for, as a spirit of wisdom and re-  
 ' velation in the knowledge of Christ? and (d) al-  
 ' so obtained by babes, because it seemeth good  
 ' in God's sight?

' In obedience to the divine command, and  
 ' with dependance upon the grace of the Father,  
 ' and the teachings of the Holy Spirit, let us then  
 ' pursue our enquiries, concerning the object set  
 ' before us, in the text, *viz. Jesus Christ.* If the  
 ' representation of him in the (e) bush to *Moses,*  
 ' required such veneration and respect, with  
 ' what holy awe ought we to speak, and hear of  
 ' Christ himself! before whom all the glorious  
 ' spirits above bow with the most profound reve-  
 ' rence. The object is too high, and too holy to  
 ' be trifled with.

• The

(a) Matth. xi. 27. (b) John xvi. 14. (c) Ephes. i. 16, 17.  
 (d) Matth. xi. 25. (e) Exod. iii. 5.

' The doctrine of Christ, God manifest in the  
 ' flesh, has great certainty in it, and yet 'tis hard  
 ' to be understood. *Great is the mystery of godliness;*  
 ' *God was manifested in the flesh* (a). The reality  
 ' of this event is here asserted, *God was manifested*  
 ' *in the flesh ; the word was made flesh and dwelt*  
 ' *among us* (b) ; *God sent forth his Son made of a*  
 ' *woman, made under the law* (c). All therefore,  
 ' who allow the scripture testimony, cannot mo-  
 ' destly call the truth, or reality of Christ's incar-  
 ' nation into question ; but of this I shall have  
 ' occasion to speak more largely hereafter. Christ's  
 ' assuming our nature was a certain real thing ;  
 ' yet it must be owned, it was a wonderful my-  
 ' stery, that God should be manifested in the  
 ' flesh. A mystery is a hidden secret thing, which  
 ' 'tis hard to penetrate into, or fully to under-  
 ' stand. Such is the doctrine of Christ God man ;  
 ' our understanding is too short to fathom this  
 ' great deep ; this infinite and glorious object  
 ' dazles and overpowers the most piercing appre-  
 ' hension. Christ is the brightness of the Father's  
 ' glory, manifested in the flesh ; but he who shall  
 ' attempt to comprehend this object, in the nar-  
 ' row bounds of his own reason, will soon find his  
 ' thoughts confounded, swallowed up and lost.  
 ' And whilst he professes to be wise, may be left  
 ' to manifest his own folly, as a just correction  
 ' of his pride and arrogance. Could *Moses* only  
 ' see his back parts ? and do the holy angels, who  
 ' have so long studied this mystery, in the realms  
 ' of light, yet desire anew to look into it ? and  
 ' shall man who cannot comprehend himself,  
 ' comprehend the great God and Saviour, whose  
 ' very love passes knowledge ? Christ the hidden  
 ' wisdom of God, in a mystery, is an object too  
 ' glo-

(a) Tim. iii. 16. (b) John i. 14. (c) Gal. iv. 4.

‘ glorious and immense, for us to search out to  
 ‘ perfection : we may know him apprehensively,  
 ‘ but we can never know him comprehensively.  
 ‘ *It is high as heaven, what canst thou do, deeper*  
 ‘ *than hell, what canst thou know? the measure*  
 ‘ *thereof is longer than the earth, and broader than*  
 ‘ *the sea* (a). And can we be so vain, as to pretend  
 ‘ to grasp the infinite object within the narrow  
 ‘ span of our reason, or to think that even faith  
 ‘ itself, which sees but through a glass darkly,  
 ‘ should get a full and comprehensive view of  
 ‘ him? but though we cannot penetrate into all  
 ‘ the deep things of the incarnate God, yet we  
 ‘ are bound to believe the incarnation ; because  
 ‘ God has so plainly told us, b) that the Word  
 ‘ was made flesh, or was made in the likeness of  
 ‘ men.

P. 6 . ‘ God’s judgments are unsearchable, and  
 ‘ his ways past finding out, his peace passeth all  
 ‘ understanding, his gift is unspeakable, the heart  
 ‘ of man cannot conceive the future glory, much  
 ‘ less the Lord of glory : we see but through a  
 ‘ glass darkly, know but in part, and prophesy  
 ‘ but in part. God’s works are incomprehensible,  
 ‘ much more God himself. “ Hold the heretick  
 ‘ to this says *Chrysostom*,) and don’t let him go.  
 ‘ In heaven there is no created power, that fully  
 ‘ knows God, the highest angels look and wonder,  
 ‘ adore and praise, whilst proud and bold men on  
 ‘ earth, petulantly cavil against, and condemn  
 ‘ what they pretend to grasp, but cannot und-  
 ‘ stand, as the same writer speaks concerning  
 ‘ this temper. I may say, as was formerly said  
 ‘ of some heresie, *Paul* did not plant it, *Apollus*  
 ‘ did not water it, nor did God give the encrease :  
 ‘ it is planted by the unreasonable search of rea-  
 ‘ son,

(a) Job xi. 8, 9.

(b) John i. 14. Phil. ii. 7.



‘ son, watered by foolish pride, and ambitious  
 ‘ desire gives it encrease.

‘ Could we grasp all created beings, yet how  
 ‘ vast, yea impossible a leap must it be from  
 ‘ thence to what is uncreated and infinite, with its  
 ‘ operations and effects. The work of our re-  
 ‘ demption, by the blood of the Son of God him-  
 ‘ self, condescending to be a man, that he might  
 ‘ die for us, has in it heights above the reach,  
 ‘ and depths beyond the fathom, of any mortal  
 ‘ intellect, as one speaks.

‘ God dwells in light inaccessible ; him no man  
 ‘ hath seen, or can see, such as cannot view his  
 ‘ habitation, can much less fully know himself.  
 ‘ A light superior to our faculties hides the object,  
 ‘ as much as thick darkness. Modesty and humi-  
 ‘ lity therefore become us, in all our enquiries  
 ‘ into the deep things of God. Our great depen-  
 ‘ dence ought to be upon the holy Spirit, for il-  
 ‘ lumination ; and the holy scriptures, for right  
 ‘ apprehensions of divine mysteries. Did the holy  
 ‘ angels cover their faces, as owning the incom-  
 ‘ prehensibleness of Christ’s glory ? and shall we,  
 ‘ dark creatures, think to comprehend it, pre-  
 ‘ tend to answer all doubts, clear up every diffi-  
 ‘ culty, or deny what we cannot fully explain.

‘ There is no need of curiosity after Christ, nor  
 ‘ of search beyond the gospel, when we believe  
 ‘ that, we desire to believe nothing farther ; for  
 ‘ we believe ths first, that there is nothing be-  
 ‘ yond it, which we ought to believe, said one of  
 ‘ the antients.

P. 95. ‘ The busy enquirers into things not seen,  
 ‘ who would be thought men of superior reason,  
 ‘ ought not to neglect one rule of reason among  
 ‘ the rest, either to believe God in every thing,  
 ‘ or in nothing. If his infinite wisdom and truth  
 ‘ be the ground of our faith, then his declaration  
 ‘ of

‘ of the reality of a thing, without explaining the  
 ‘ manner of it, ought to cause us to believe it:  
 ‘ if God’s wisdom and truth be such, as he can-  
 ‘ not either deceive, or be deceived, then we  
 ‘ ought to believe him in every thing; but if  
 ‘ they have ever failed, we have no sufficient  
 ‘ ground to believe him in any thing. It doth  
 ‘ not seem reasonable, to take any thing upon  
 ‘ God’s word, and reject another as plainly as-  
 ‘ serted there, either because we do not like it,  
 ‘ or cannot comprehend it.

P. 96. ‘ It is the glory of faith, and it is for  
 ‘ the glory of God to believe things that are not  
 ‘ seen. Faith is an evidence to the Christian, of  
 ‘ things hid from the eyes of sense and reason:  
 ‘ as by faith we believe that the worlds were  
 ‘ made (a) by the word of God, though we know  
 ‘ not how, so by faith, we are to believe, that  
 ‘ the Word was made flesh, the eternal Son of  
 ‘ God, became man, though we cannot explain  
 ‘ how it was done. If it had been needful for us  
 ‘ to know the modus, God would have given us  
 ‘ an account of it, and faculties to understand it.  
 ‘ But where he has cast a veil, it does not become  
 ‘ us to gaze. It would be better to endeavour  
 ‘ to support our faith, than to satisfy our curio-  
 ‘ sity. If we more firmly believed these great  
 ‘ truths, we should love them better, and if we  
 ‘ loved them more, we should question and quar-  
 ‘ rel against them less.

P. 97. ‘ The higher the nature assuming and  
 ‘ the lower the nature assumed is, the more glo-  
 ‘ rious is the grace, and the condescension of the  
 ‘ assumption. They therefore do a very ill piece  
 ‘ of service to our love and thankfulness, who  
 ‘ lessen, all they can, the person assuming, and  
 ‘ exalt, far too high, the nature assumed: it is  
 ‘ best to keep close to the scripture account, for

‘ as there we are most certain of truth ; so the  
 ‘ doctrine taught there is best suited to the honour  
 ‘ of God, and the increase of our grace and  
 ‘ peace. Can we ever enough admire this trans-  
 ‘ action? God over all, blessed for ever, made of  
 ‘ a woman, and made under the law, to redeem  
 ‘ such as were under the law, whilst he neglected  
 ‘ the fallen angels. Lord, what is man that thou  
 ‘ art mindful of him ! to how high a pitch of  
 ‘ dignity and happiness has he raised our nature,  
 ‘ and will raise the persons of all the redeemed?

Mr. *Abraham Taylor*, in his true scripture doc-  
 trine of the Trinity, p. 179, (after having men-  
 tioned several scriptures as proofs of Christ’s be-  
 ing Son of God in a proper sense) says, ‘ If  
 ‘ what has been produced be carefully laid toge-  
 ‘ ther, it will appear a direct consequence from  
 ‘ scripture, that Christ is the Son of God pro-  
 ‘ perly, as to his divine nature ; and if so, he is  
 ‘ of the same substance with the Father : this has  
 ‘ been used as an argument against the *Arians*  
 ‘ for above 1400 years, and I have no inclination  
 ‘ to quit it.

‘ I know some persons (more than two, have not  
 ‘ publicly appeared ) zealous for the orthodox  
 ‘ faith, finding the *Arians* take advantage of  
 ‘ some curious explications of eternal generation,  
 ‘ have been inclined to think Christ is only called  
 ‘ Son of God as he is Mediator : but the expli-  
 ‘ cations of men may easily be thrown aside with-  
 ‘ out giving up God the Son’s proper generation ;  
 ‘ and though the scheme they propose may take  
 ‘ some advantages from the *Arians*, (which yet I  
 ‘ question) I am satisfied they would find as many  
 ‘ difficulties attending their scheme, in engaging  
 ‘ with the *Sabellians* \*, as can be pretended to clog  
 ‘ the

\* No person who asserts the proper Godhead of the Son and Holy  
 Ghost.



' the common notion, even fettered with too cu-  
 ' rious explications in the controversy with the  
 ' *Arians*. Eternal generation, or the proper Son-  
 ' ship of Christ, is plainly gathered from scripture,  
 ' and it is best to take it on the foot it stands  
 ' there without enquiring how it is; for if Christ  
 ' be a proper Son, it is not possible for us to  
 ' comprehend how he is so. There is one thing  
 ' that makes me have the less favourable thoughts  
 ' of the opinion of Christ being Son of God only  
 ' as a Mediator; and that is, it is an hypothesis,  
 ' framed to make scripture easy, and not drawn  
 ' from it: whereas, I think the scripture is to be  
 ' the rule by which every hypothesis must be tried.

' The most that I have known pleaded for this  
 ' scheme is, that in all the places where Christ is  
 ' spoke of as Son of God, there is something in  
 ' the words or in the context which shews him to  
 ' be Mediator: this might be improved to a bad  
 ' purpose, for there is scarce any place, except  
 ' the beginning of *John's* gospel, where Christ is  
 ' spoke of as God, but there is something in the  
 ' context pointing to his office; yet I believe  
 ' these worthy persons would think it strange, to  
 ' argue from thence that he is God only by office:  
 ' for my own part I think it would, and I do not  
 ' apprehend that in the other case the argument  
 ' is more valid.

' The eternal generation of the Son, has been  
 ' the current doctrine, since the rise of *Arianism*,  
 ' and no argument gravelled the old *Arians*  
 ' more, than that drawn for his proper divinity,  
 ' from his proper Sonship. The

*Ghost, and their distinct and proper personality can be said to be a Sabellian; nor can it be supposed that any one of common sense would charge such a person with being a Sabellian, but that the denying the proper eternal Sonship of the second Person in the blessed Trinity has a tendency to Sabellianism, is the opinion of many ministers and private Christians.*



*The Assembly of Divines at Westminster in their Confession of Faith say as follows;*

CHAP. II. Page 10.

IN the Unity of the Godhead there be three persons of one substance, power and eternity, God the Father, God the Son, and God the Holy Ghost; the Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father, the Holy Ghost eternally proceeding from the Father and the Son.

Chap. iv. p. 15. ' It pleased God the Father, Son, and Holy Ghost, for the manifestation of the glory of his eternal power, wisdom and goodness, in the beginning to create or make of nothing the world and all things therein whether visible or invisible.

Chap. vi i. p. 30. ' The Son of God the second Person in the Trinity, being very and eternal God, of one substance, and equal with the Father, did, when the fulness of time was come, take upon him man's nature with all the essential properties and common infirmities thereof, yet without sin, being conceived by the power of the Holy Ghost in the womb of the Virgin Mary of her substance; so that two whole perfect and distinct natures, the Godhead and the manhood, were inseparably joined together, in one Person, without conversion, com-

' po-

position or confusion, which Person is very God  
and very man, yet one Christ, the only Medi-  
ator between God and man.

In their larger Catechism, p. 5.

Q. How many Persons are there in the God-  
head?

A. There be three Persons in the Godhead,  
the Father, the Son, and the Holy Ghost; and  
these three are one true eternal God, the same  
in substance, equal in power and glory, al-  
though distinguished by their personal proper-  
ties.

Q. What are the personal properties of the  
three Persons in the Godhead?

A. It is proper to the Father to beget the  
Son, and to the Son to be begotten of the Fa-  
ther, and to the Holy Ghost to proceed from  
the Father and Son from all eternity.

Q. How doth it appear that the Son and the  
Holy Ghost are God equal with the Father?

A. The scriptures manifest that the Son and  
the Holy Ghost are God equal with the Fa-  
ther, ascribing unto them such names, attri-  
butes, works and worship, as are proper to God  
only.

P. 7. Q. Who is the Mediator of the cove-  
nant of grace?

A. The only Mediator of the covenant of  
grace is the Lord Jesus Christ, who being the  
eternal Son of God, of one substance, and equal  
with the Father, in the fulness of time became  
man, and so was, and continues to be God and  
man in two entire distinct natures, and one Per-  
son for ever.

Q. How did Christ, being God, become  
man?

A. Christ the Son of God became man, by  
taking to himself a true body, and a reason-  
able



‘ able soul, being conceived by the power of  
 ‘ the Holy Ghost in the womb of the Virgin  
 ‘ Mary, of her substance, and born of her, yet  
 ‘ without sin.

P. 20. ‘ Q. Why was our Mediator called  
 ‘ Christ?

‘ A. Our Mediator was called Christ, because  
 ‘ he was anointed with the Holy Ghost above  
 ‘ measure, and so set apart, and fully furnished  
 ‘ with all authority and ability to execute the  
 ‘ offices of Prophet, Priest, and King of his  
 ‘ church; in the estate both of his humiliation  
 ‘ and exaltation.

P. 23. ‘ Q. How did Christ humble himself in  
 ‘ his conception and birth?

‘ A. Christ humbled himself in his conception  
 ‘ (and birth) in that being from all eternity the  
 ‘ Son of God, in the bosom of the Father, he  
 ‘ was pleased in the fulness of time to become the  
 ‘ son of man, made of a woman of low estate,  
 ‘ and to be born of her, with divers circum-  
 ‘ stances of more than ordinary abasement.

P. 26. ‘ In answer to this question, How was  
 Christ exalted in his resurrection? They say,  
 ‘ that he rose again from the dead the third day  
 ‘ by his own power, whereby he declared him-  
 ‘ self to be the Son of God, to have satisfied di-  
 ‘ vine justice, &c.

In their shorter Catechism.

P. 7 ‘ Q. How many Persons are there in the  
 ‘ Godhead?

‘ A. There are three Persons in the Godhead,  
 ‘ the Father, the Son, and the Holy Ghost; and  
 ‘ these three are one God, the same in substance,  
 ‘ equal in power and glory.

P. 11. ‘ Q. Who is the redeemer of God’s  
 ‘ elect?

‘ A. The only redeemer of God’s elect is the  
 ‘ Lord

‘ Lord Jesus Christ, who, being the eternal Son of  
 ‘ God, became man, and so was, and continued  
 ‘ to be God and man in two distinct natures, and  
 ‘ one Person for ever.

‘ Q. How did Christ, being the Son of God,  
 ‘ become man?

‘ A. Christ the Son of God became man, by  
 ‘ taking to himself a true body and a reasonable  
 ‘ soul.

The quotations and texts of scripture annexed  
 as proofs (which are many) the Reader is *referr’d*  
 to; they are here omitted, because all or most of  
 them will be insisted on, and explained by the  
 several authors quoted.

Dr. O W E N.

The Dr. in the Preface to his discourse on the  
 Person of Christ, relating to the third Chapter of  
 the Book, says as follows;

‘ This Person of Christ, which is the founda-  
 ‘ tion whereon the Church is built, whereunto all  
 ‘ sorts of oppositions are endeavoured and de-  
 ‘ signed, is the most ineffable effect of divine  
 ‘ goodness and wisdom. But when I speak of the  
 ‘ constitution of the Person of Christ, I intend  
 ‘ not his Person absolutely as he is the eternal  
 ‘ Son of God. He was truly, really, compleatly  
 ‘ a divine Person from eternity, which is included  
 ‘ in the notion of his being the Son, and so di-  
 ‘ stinct from the Father, which is his compleat  
 ‘ Personality. His being so was not a voluntary  
 ‘ contrivance or effect of divine wisdom and  
 ‘ goodness, his eternal generation being a ne-  
 ‘ cessary internal act of the divine nature in the  
 ‘ Person of the Father.

‘ Of the eternal generation of the divine Per-  
 ‘ son of the Son, the sober writers of the antient  
 ‘ church, did constantly affirm that it was firmly  
 ‘ to be believed, but as unto the manner of it

‘ not to be enquired into. *Scrutator majestatis  
‘ absorbetur a gloria* \*, was their rule.

Relating to Chap.V. the Dr. says, ‘ That in his  
‘ divine Person, ( speaking of Christ ) as he was  
‘ the only begotten of the Father from eternity,  
‘ he is the essential image of the Father by the  
‘ generation of his Person.

In the Book, Chap. I. p. 2.

With respect to the confession of *Peter*, (thou  
art Christ the Son of the living God,) the Dr.  
says, ‘ This short, but illustrious confession of  
‘ *Peter*, compriseth eminently the whole truth  
‘ concerning the Person and Office of Christ. Of  
‘ his Person, in that, although he was the son of  
‘ man, under which appellation he made his en-  
‘ quiry, (*whom do men say that I the son of man*  
‘ *am?* ) yet was he not only so, but the eternal  
‘ Son of the living God. Of his Office, that he  
‘ was the Christ, he whom God had anointed to  
‘ be the Saviour of the Church, in the discharge  
‘ of his kingly, priestly and prophetic power.  
And this confession of *Peter* being laid by the  
Dr. as the foundation of what follows, (as ap-  
pears from the quotations in the introductory  
part,) he proceeds,

Chap. III. P. 24. ‘ The person of Christ is the  
‘ most glorious and ineffable effect of divine wis-  
‘ dom, grace and power, and therefore is the  
‘ next foundation of all acceptable religion and  
‘ worship. The divine being itself is the first formal  
‘ reason, foundation and object of all religion.  
‘ It all depends on taking God to be our God,  
‘ which is the first of his commands. For reli-  
‘ gion and the worship performed in it, is no-  
‘ thing but the due respect of rational creatures,  
‘ unto the divine nature, and its infinite Excel-  
‘ len-

\* *He that narrowly searches into this great mystery will be  
fascinated up, or overwhelmed with the glory of it.*



‘ lencies. It is the *glorifying of God as God*, the  
 ‘ way of expressing that respect, being regulated  
 ‘ by the revelation of his will. Yet the divine  
 ‘ essence is not in itself the next and immediate  
 ‘ cause of religious worship. But it is the mani-  
 ‘ festation of this being and its excellencies  
 ‘ wherewith the mind of rational creatures is im-  
 ‘ mediately affected, and whereby it is obliged to  
 ‘ give that religious honour and worship which  
 ‘ is due unto that being, and necessary from our  
 ‘ relation thereunto. Upon this manifestation all  
 ‘ creatures capable by an intelligent nature of a  
 ‘ sense thereof, are indispensibly obliged to give  
 ‘ all divine honour and glory to God.

‘ The way alone whereby this manifestation  
 ‘ may be made is by *outward acts and effects*. For  
 ‘ in itself the divine nature is hid from all living,  
 ‘ and dwelleth in that light whereunto no crea-  
 ‘ ture can approach. This therefore God first  
 ‘ made by the *creation* of all things out of no-  
 ‘ thing. The creation of man himself with the  
 ‘ principles of a rational intelligent nature, a  
 ‘ conscience attesting his subordination unto God,  
 ‘ and of all other things declaring the glory of  
 ‘ his wisdom, goodness and power, was the im-  
 ‘ mediate ground of all *natural religion*, and yet  
 ‘ continues so to be. And the glory of it an-  
 ‘ swers the means and ways of the manifestation  
 ‘ of the divine being, existence, excellencies and  
 ‘ properties. And where this manifestation is  
 ‘ despised or neglected, there God himself is so;  
 ‘ as the Apostle discourseth at large (a).

‘ But of all the effects of the divine excellen-  
 ‘ cies, the constitution of the *Person of Christ* as  
 ‘ the foundation of the new creation, as the *my-*  
 ‘ *stery of godliness*, was the most ineffable and glo-  
 ‘ rious. I speak not of his divine person abso-  
 ‘ lutely .

K 2

(a) Rom. i. 18, 19, 20, 21, 22.

'lutely. For his distinct personality and subsis-  
 'tence was by an internal, and eternal act of the  
 'divine being in the person of the Father, or  
 'eternal generation, which is essential unto the  
 'divine essence, whereby nothing anew was out-  
 'wardly wrought or did exist. He was not, he  
 'is not in that sense, the effect of divine wisdom  
 'and power of God, but the wisdom and power  
 'of God himself. But we speak of him only as  
 'incarnate, as he assumed our nature into perso-  
 'nal subsistence with himself. His conception  
 'in the womb of the Virgin, as unto the inte-  
 'grity of humane nature, was a miraculous ope-  
 'ration of the divine power. But the prevention  
 'of that nature from any subsistence of its own-  
 'by its assumption into personal union with the  
 'Son of God, in the first instance of its concep-  
 'tion, is that which is above all miracles, nor  
 'can be designed by that name. A mystery it  
 'is, so far above the order of all creating or pro-  
 'vidential operations, that it wholly transcends  
 'the sphere of them that are most miraculous.  
 'Herein did God glorify all the properties of the  
 'divine nature, acting in a way of infinite wis-  
 'dom, grace and condescension. The depths of  
 'the mystery hereof, are open only unto him  
 'whose understanding is infinite, which no cre-  
 'ated understanding can comprehend. All other  
 'things were produced and effected by an out-  
 'ward emanation of power from God : *he said,*  
 'Let there be light, and there was light. But this  
 'assumption of our nature into hypostatical union  
 'with the Son of God, this constitution of one  
 'and the same individual person in two natures  
 'so infinitely distinct, as those of God and man,  
 'whereby the Eternal was made in time, the In-  
 'finite became finite, the Immortal, mortal, yet  
 'continuing eternal, infinite, immortal, is that  
 'fin-

' singular expression of divine wisdom, goodness  
 ' and power, wherein God will be admired and  
 ' glorified unto all eternity. Herein was that  
 ' change introduced into the whole first creation,  
 ' whereby the blessed angels were exalted, satan  
 ' and his works ruined, mankind recovered from  
 ' a dismal apostacy, all things made new, all  
 ' things in heaven and earth reconciled and ga-  
 ' thered into one head, and a revenue of eternal  
 ' glory raised unto God, incomparably above  
 ' what the first constitution of all things in the  
 ' order of nature, could yield unto him.

' In the expression of this mystery the scripture  
 ' doth sometimes draw the veil over it, as that  
 ' which we cannot look into. So in his concep-  
 ' tion of the Virgin with respect unto this union  
 ' which accompanied it, it was told her, that *the*  
 ' *power of the highest should overshadow her* (a).  
 ' A work it was of the power of the most high,  
 ' but hid from the eyes of men in the nature  
 ' of it; and therefore that holy thing which had  
 ' no subsistence of its own, which should be born  
 ' of her, should *be called the Son of God*, becom-  
 ' ing one person with him. Sometimes it ex-  
 ' presseth the greatness of the mystery, and leaves  
 ' it as an object of our admiration. *Without con-*  
 ' *troversy great is the mystery of godliness. God was*  
 ' *manifested in the flesh* (b). A mystery it is, and  
 ' that of those dimensions as no creature can  
 ' comprehend. Sometimes it putteth things to-  
 ' gether, as that the distance of the two natures  
 ' shall illustrate the glory of the one person. *The*  
 ' *word was made flesh, and dwelt among us* (c).  
 ' But what word was this? *That which was in*  
 ' *the beginning, which was with God, which was*  
 ' *God, by whom all things were made, and without*  
 ' *whom was not any thing made that was made, who*  
 ' *was*



‘ *was light and life.* This word was made flesh;  
 ‘ not by any change of his own nature or es-  
 ‘ sence; not by a transubstantiation of the divine  
 ‘ nature into the humane: not by ceasing to be  
 ‘ what he was, but by becoming what he was  
 ‘ not, in taking our nature to his own, to be his  
 ‘ own, whereby he *dwelt among us.* This glorious  
 ‘ word which is God, and described by his eter-  
 ‘ nity and omnipotency in works of creation and  
 ‘ providence, was made flesh, which expresth  
 ‘ the lowest state and condition of humane na-  
 ‘ ture; *without controversy* great is this mystery  
 ‘ of godliness. And in that state wherein he  
 ‘ visibly appeared as so made flesh, those who had  
 ‘ eyes given them from above, saw his glory, the  
 ‘ glory as of the only begotten of the Father.  
 ‘ The eternal word being made flesh, and ma-  
 ‘ nifested therein, they saw his glory, the glory  
 ‘ of the only begotten of the Father. What heart  
 ‘ can conceive, what tongue can express the least  
 ‘ part of the glory of this divine wisdom and  
 ‘ grace?

‘ Some amongst us say, that if there were no  
 ‘ other way for the redemption and salvation of  
 ‘ the Church, but this only of the incarnation  
 ‘ and mediation of the Son of God, that there  
 ‘ was no wisdom in the contrivance of it. Vain  
 ‘ man indeed, would be wise, but is like the  
 ‘ wild ass’s colt. Was there no wisdom in the  
 ‘ contrivance of that, which when it is effected,  
 ‘ leaves nothing but admiration unto the utmost  
 ‘ of all created wisdom? who hath known the  
 ‘ mind of the Lord in this thing? or who hath  
 ‘ been his counsellor in this work, wherein the  
 ‘ mighty God became a child born to us, a Son  
 ‘ given unto us? let all vain imaginations cease;  
 ‘ there is nothing left unto the sons of men, but  
 ‘ either to reject the divine person of Christ, as  
 ‘ many

‘ many do unto their own destruction, or hum-  
 ‘ bly to adore the mystery of infinite wisdom  
 ‘ and grace therein. And it will require a con-  
 ‘ descending charity to judge that those do really  
 ‘ believe the incarnation of the Son of God, who  
 ‘ live not in the admiration of it as the most  
 ‘ adorable effect of divine wisdom.

‘ The glory of the same mystery is elsewhere  
 ‘ testified unto. *God hath spoken unto us by his*  
 ‘ *Son, by whom also he made the worlds ; who be-*  
 ‘ *ing the brightness of his glory, and the express*  
 ‘ *image of his person, upholding all things by the*  
 ‘ *word of his power, by himself purged our sins (a).*  
 ‘ That he purged our sins by his death and the  
 ‘ oblation of himself therein unto God, is ac-  
 ‘ knowledged. That this should be done by him  
 ‘ by whom the worlds were made, who is the  
 ‘ essential brightness of the divine glory, and the  
 ‘ express image of the person of the Father  
 ‘ therein, who upholds, rules, sustains all things  
 ‘ by the word of his power, whereby God pur-  
 ‘ chased his church with his own blood (b), is  
 ‘ that wherein he will be admired unto eternity.  
 ‘ See (c).

‘ There is a representation made of him as on  
 ‘ a throne, *filling the temple with the train of his*  
 ‘ *glory (d).* The Son of God it was, who was so  
 ‘ represented, and that as he was to fill the  
 ‘ temple of his humane nature with divine glory,  
 ‘ when the fulness of the Godhead dwelt in him  
 ‘ bodily. And herein the seraphims which ad-  
 ‘ ministred unto him had *six wings, with two*  
 ‘ *whereof they covered their faces, as not being*  
 ‘ *able to behold or look into the glorious my-*  
 ‘ *stery of his incarnation (e).* But when the same  
 ‘ mi-

(a) Heb. i. 1, 2, 3. (b) Acts xx. 28. (c) Phil. ii. 6, 7,  
 8, 9. (d) Isa. vi. (e) Ver. 2, 3. John xii. 40. Chap. ii.  
 19. Col. ii. 9.

‘ ministring spirits under the name of *cherubims*  
 ‘ attended the throne of God in the administra-  
 ‘ tion of his providence as unto the disposal and  
 ‘ government of the world, they had *four wings*  
 ‘ *only*; and covered not their faces, but stedily  
 ‘ beheld the glory of it (a).

‘ This is the glory of Christian Religion, the  
 ‘ basis and foundation that bears the whole su-  
 ‘ perstructure, the root whereon it grows. This  
 ‘ is its life and soul, that wherein it differs from,  
 ‘ and inconceivably excels whatever was in true  
 ‘ religion before, or whatever any false religion  
 ‘ pretended unto. Religion in its *first constitution*,  
 ‘ in the state of pure incorrupted nature, was  
 ‘ orderly, beautiful and glorious. Man being  
 ‘ made in the image of God, was fit and able to  
 ‘ glorify him as God. But whereas whatever  
 ‘ perfection God had communicated unto our na-  
 ‘ ture, he had not united it unto himself in a  
 ‘ personal union, the fabrick of it quickly fell  
 ‘ unto the ground. Want of this foundation  
 ‘ made it obnoxious unto ruine. God manifested  
 ‘ herein, that no gracious relation between him  
 ‘ and our nature could be stable and permanent,  
 ‘ unless our *nature was assumed into personal uni-*  
 ‘ *on and subsistence* with himself. This is the  
 ‘ only rock and assured foundation of the relation  
 ‘ of the Church unto God, which now can never  
 ‘ utterly fail. Our nature is eternally secured in  
 ‘ that union, and we ourselves, as we shall see  
 ‘ thereby. *In him all things consist* (b). Wherefore,  
 ‘ whatever beauty and glory there was in the re-  
 ‘ lation that was between God and man, and the  
 ‘ relation of all things unto God by man, in the  
 ‘ preservation whereof natural religion did con-  
 ‘ sist, it had no beauty nor glory in comparison  
 ‘ of this which doth excel; or the manifestation  
 ‘ of



of God in the flesh, the appearance and subsistence of the divine and humane natures in the same single individual person.

P. 31. ' Take away the consideration hereof, and we despoil Christian Religion of all its glory, debasing it unto what *Mahometism* pretends unto, and unto what in *Judaism* was really enjoyed.

' The Faith of this mystery ennobles the mind wherein it is, rendring it spiritual and heavenly, transforming it into the image of God. Herein consists the excellency of faith above all other powers and acts of the soul, that it receives, assents unto, and rests in things in their own nature absolutely incomprehensible. It is ἐλεγχ-  
' χου οὐ βλεπόμενον, *The evidence of things not seen* (a). That which makes evident as by demonstration, those things which are no way objected unto sense, and which reason cannot comprehend. The more sublime and glorious, the more inaccessible unto sense and reason are the things which we believe, the more are we changed into the image of God, in the exercise of faith upon them. Hence we find this most glorious effect of faith, or the transformation of the mind into the likeness of God, no less real, evident and eminent in many, whose rationally comprehensive abilities are weak and contemptible in the eye of that wisdom which is of this world, than in those of the highest natural sagacity, enjoying the best improvements of reason. For *God hath chosen the poor of this world rich in faith, and heirs of the kingdom* (b). However they may be poor, and as another apostle speaketh, *foolish, weak, base and despised* (c). Yet that faith which enables them to assent unto, and embrace divine mysteries, renders them rich in the sight of God, in that it makes them like unto him. L ' Some

' Some would have all things that we are to  
 ' believe to be levelled absolutely unto our rea-  
 ' son and comprehension, a principle which at  
 ' this day shakes the very foundations of christian  
 ' religion. It is not sufficient they say, to de-  
 ' termine that the faith or knowledge of any  
 ' thing is necessary unto our obedience and sal-  
 ' vation, that it seems to be fully and perspicu-  
 ' ously revealed in the scripture; unless the things  
 ' so revealed be obvious and comprehensible unto  
 ' our reason. An apprehension, which as it  
 ' ariseth from the pride which naturally ensues on  
 ' the ignorance of God and ourselves; so it is  
 ' not only an invention suited to debase religion,  
 ' but an engine to evert the faith of the church  
 ' in all the principal mysteries of the gospel, e-  
 ' specially of the *Trinity and incarnation of the*  
 ' *Son of God.* But faith which is truly divine, is  
 ' never more in its proper exercise, doth never  
 ' more elevate the soul into conformity unto  
 ' God, than when it acts in the contemplation  
 ' and admiration of the most incomprehensible  
 ' mysteries which are proposed unto it, by divine  
 ' revelation.

#### CHAP. IV. P. 34.

' *The Person of Christ the foundation of all the*  
 ' *counsels of God.*

' Secondly, The person of Christ is the *foun-*  
 ' *dation of all the counsels of God,* as unto his  
 ' own eternal glory in the vocation, sanctifica-  
 ' tion and salvation of the church. That which  
 ' I intend is what the apostle expresseth. *Hav-*  
 ' *ing made known the mystery of his will, according*  
 ' *to his good pleasure which he purposed in himself,*  
 ' *that in the dispensation of the fulness of time he*  
 ' *might gather together in one, all things in Christ,*  
 ' *both which are in heaven, and which are in earth,*

(a) Ephes. i. 9, 10.

~~God~~  
over

even in him (a). The mysteries of the will of  
 God, according to his good pleasure which he  
 purposed in himself, are his counsels concern-  
 ing his own eternal glory in the sanctification  
 and salvation of the church here below, to be  
 united unto that above. The absolute original  
 hereof was in his own good pleasure, or the  
 sovereign acting of his wisdom and will. But  
 it was all to be effected in Christ, which the  
 apostle twice repeats; he would gather *all*  
*things into an head in Christ, even in him*; that  
 is in him alone.

Thus it is said of him with respect unto his  
 future incarnation and work of mediation, *that*  
*the Lord possessed him in the beginning of his ways,*  
*before his works of old, that he was set up from*  
*everlasting, from the beginning or ever the earth*  
*was* (a). The eternal personal existence of the  
 Son of God is supposed in these expressions,  
 as I have elsewhere proved. Without it none  
 of these things could be affirmed of him. But  
 there is a regard in them, both unto his fu-  
 ture incarnation, and the accomplishment of  
 the counsels of God thereby. With respect  
 thereunto, God *possessed him, in the beginning of*  
*his ways, and set him up from everlasting.* God  
 possessed him eternally as his essential wisdom,  
 as he was always, and is always in the bosom  
 of the Father, in the mutual ineffable love of  
 the Father and Son, in the eternal bond of the  
 Spirit. But he signally possessed him in the  
 beginning of his ways, as his wisdom acting in  
 the production of all the ways and works that  
 are outwardly of him. The beginning of God's  
 ways before his works, are his counsels con-  
 cerning them, even as our counsels are the be-  
 ginning of our ways with respect unto future

L 2

• works.

(a) Prov. viii. 22, 23.



‘ works. And he set him up from everlasting,  
 ‘ as the foundation of all the counsels of his  
 ‘ will, in and by whom they were to be executed  
 ‘ and accomplished.

‘ So it is expressed, *I was by him as one brought*  
 ‘ *up with him, I was daily his delight, rejoicing be-*  
 ‘ *fore him, rejoicing in the habitable parts of the*  
 ‘ *earth, and my delights were with the sons of men*  
 ‘ (a). And it is added, that thus it was before  
 ‘ the foundation of the world was laid, or the  
 ‘ chiefest part of the dust of the earth was made ;  
 ‘ that is, man was created. Not only was the  
 ‘ delight of the Father in him, but his delight  
 ‘ was in the habitable parts of the earth, and  
 ‘ among the sons of men, before the creation of  
 ‘ the world. Wherefore the eternal prospect of  
 ‘ the work he had to do for the children of men  
 ‘ is intended herein. In and with him God laid  
 ‘ the foundation of all his counsels concerning  
 ‘ his love towards the children of men ; and two  
 ‘ things may be observed herein.

‘ 1. That the person of the Son was set up,  
 ‘ or exalted herein. *I was set up*, saith he, *from*  
 ‘ *everlasting*. This cannot be spoken absolutely  
 ‘ of the person of the Son himself ; the divine  
 ‘ nature being not capable of being so set up.  
 ‘ But there was a peculiar glory and honour, be-  
 ‘ longing unto the person of the Son, as de-  
 ‘ signed by the Father, unto the execution of all  
 ‘ the counsels of his will. Hence was that prayer  
 ‘ of his upon the accomplishment of them. *And*  
 ‘ *now, O Father, glorify me with thine own self with*  
 ‘ *the glory which I had with thee before the world*  
 ‘ *was* (b). To suppose that the Lord Christ  
 ‘ prayeth in these words for such a real commu-  
 ‘ nication of the properties of the divine nature  
 ‘ unto the humane, as should render it immense,

‘ om-

' omniscient, and unconfined unto any space, is to  
 ' think that he prayed for the destruction and  
 ' not the exaltation of it. For on that suppo-  
 ' sition it must necessarily lose all its own essen-  
 ' tial properties, and consequently its being. Nor  
 ' doth he seem to pray only for the manifestation  
 ' of his divine nature, which was eclipsed in his  
 ' exinanition or appearance in the form of a ser-  
 ' vant. There was no need to express this, by  
 ' the *glory which he had with the Father before the*  
 ' *world was*. For he had it not in any especial  
 ' manner before the world was; but equally from  
 ' eternity and in every moment of time. Where-  
 ' fore he had a peculiar glory of his own with the  
 ' Father before the world was. And this was no  
 ' other, but that especial exaltation which he had  
 ' when he was set up from everlasting as the  
 ' foundation of the counsels of God, for the sal-  
 ' vation of the church. In those eternal transac-  
 ' tions that were between the Father and the Son,  
 ' with respect unto his incarnation and mediation,  
 ' or his undertaking to execute and fulfil the eter-  
 ' nal counsels of the wisdom and grace of the  
 ' Father, there was an especial glory which the  
 ' Son had with him. *The glory which he had with*  
 ' *the Father before the world was*. For the mani-  
 ' festation hereof he now prays; and that the  
 ' glory of his goodness, grace and love in his pe-  
 ' culiar undertaking of the execution of the coun-  
 ' sels of God, might be made to appear. And  
 ' this is the principal design of the gospel. It is  
 ' the declaration as of the grace of God the Fa-  
 ' ther, so of the love, grace, goodness and com-  
 ' passion of the Son in undertaking from ever-  
 ' lasting the accomplishment of God's counsels  
 ' in the salvation of the church. And hereby  
 ' doth he hold up the pillars of the earth, or sup-  
 ' port this inferior creation which otherwise with  
 ' the

‘ the inhabitants of it would by sin have been  
 ‘ dissolved. And those by whom his eternal di-  
 ‘ vine pre-existence in the form of God, antece-  
 ‘ dent unto his incarnation is denied, do what  
 ‘ lies in them expressly to despoil him of all that  
 ‘ glory which he had with the Father before the  
 ‘ world was. So we have herein the whole of  
 ‘ our design. In the beginning of God’s ways  
 ‘ before his works of old ; that is in his eternal  
 ‘ counsels with respect unto the children of men  
 ‘ or the sanctification and salvation of the church,  
 ‘ the Lord possessed, enjoyed the Son as his eter-  
 ‘ nal wisdom, in and with whom they were laid,  
 ‘ in and by whom they were to be accomplished,  
 ‘ wherein his delights were with the sons of men.

‘ 2. That there was an ineffable delight between  
 ‘ the Father and the Son in this his setting up or  
 ‘ exaltation. *I was, saith he, daily his delights,*  
 ‘ *rejoicing always before him.* It is not absolutely  
 ‘ the mutual eternal delight of the Father and  
 ‘ the Son, arising from the perfection of the same  
 ‘ divine excellencies in each person that is in-  
 ‘ tended. But respect is plainly had unto the  
 ‘ counsels of God, concerning the salvation of  
 ‘ mankind by him who is his power and wisdom  
 ‘ unto that end. This counsel of peace was ori-  
 ‘ ginally between *Jehovah* and the *Branch* (a) ;  
 ‘ or the Father and the Son as he was to be in-  
 ‘ carnate. For therein was he fore-ordained be-  
 ‘ fore the foundation of the world (b). Namely,  
 ‘ to be a Saviour and deliverer, by whom all the  
 ‘ counsels of God were to be accomplished ; and  
 ‘ this by his own will and concurrence in coun-  
 ‘ sel with the Father. And such a foundation  
 ‘ was laid of the salvation of the church in these  
 ‘ counsels of God as transacted between the Fa-  
 ‘ ther and the Son, that it is said, that eternal  
 ‘ *life*



life was promised before the world began (a). For although the first formal promise was given after the fall; yet was there such a preparation of grace and eternal life in these counsels of God, with his unchangeable purpose to communicate them unto us, that all the faithfulness of God was engaged in them. *God that cannot lye, hath promised before the world began.* There was eternal life with the Father, that is in his counsel treasured up in Christ, and in him was afterwards manifested unto us (b). And to shew the stability of this purpose and counsel of God, with the infallible consequence of his actual promise, and efficacious accomplishment thereof, *Grace is said to be given us in Christ Jesus before the world began* (c).

In these counsels did God *delight*, or in the person of Christ, as his eternal wisdom in their contrivance, and as the means of their accomplishment in his future incarnation. Hence he so testifieth of him, *Behold my servant whom I uphold, my elect in whom my soul delighteth* (d), as he also proclaims the *same delight* in him from heaven in the days of his flesh (e). He was the delight of God, as he in whom all his counsels for his own glory in the redemption and salvation of the church, were laid and founded (f). *My servant in whom I will be glorified, that is, by raising the tribes of Jacob, restoring the preserved of Israel, in being a light unto the Gentiles, and the salvation of God unto the ends of the earth* (g).

We conceive not aright of the *counsels of God*, when we think of nothing but the effect of them, and the glory that ariseth from their

ac-

(a) Tit. i. 2.

(b) 1 Joh. i. 2.

(c) 2 Tim. i. 9.

(d) Isa. xlii. 1.

(e) Matth. iii. 17. Chap. xvii. 5.

(f) Isa. xlix. 3.

(g) Ver. 6.

‘ accomplishment. It is certainly true that they  
 ‘ shall all issue in *his glory*, and the demonstration  
 ‘ of it shall fill up eternity. The manifestative  
 ‘ glory of God unto eternity consists in the effects  
 ‘ and accomplishment of his holy counsels. *Hea-*  
 ‘ *ven* is the state of the actual accomplishment of  
 ‘ all the counsels of God in the sanctification  
 ‘ and salvation of the church. But it is not with  
 ‘ God as it is with men. Let men’s counsels be  
 ‘ never so wise, it must needs abate of their sa-  
 ‘ tisfaction in them, because their conjectures (and  
 ‘ more they have not) of their effects and events  
 ‘ are altogether uncertain. But all the counsels  
 ‘ of God having their entire accomplishment thro’  
 ‘ revolutions perplexing and surpassing all cre-  
 ‘ ated understandings, enclosed in them infallibly  
 ‘ and immutably, the great satisfaction, compla-  
 ‘ cency and delight of the divine being is in these  
 ‘ counsels themselves.

‘ God doth *delight* in the actual accomplish-  
 ‘ ment of his works, &c.

‘ But the principal delight and complacency  
 ‘ of God is in his *eternal counsels*. For all his  
 ‘ delight in his works, is but in the effects of  
 ‘ those divine properties whose primitive and  
 ‘ principal exercise is in the counsels themselves  
 ‘ from whence they proceed. Especially is it so  
 ‘ as unto these counsels of the Father and the Son,  
 ‘ as to the redemption and salvation of the  
 ‘ church, wherein they delight, and mutually re-  
 ‘ joyce in each other on their account. They are  
 ‘ all eternal acts of God’s infinite wisdom, good-  
 ‘ ness and love, a delight and complacency  
 ‘ wherein is no small part of the divine blessed-  
 ‘ ness. These things are absolutely unconceiva-  
 ‘ ble unto us, and ineffable by us ; we cannot  
 ‘ find the Almighty out unto perfection. How-  
 ‘ ever

' ever certain it is from the notions we have of  
 ' the divine being and excellencies, and from the  
 ' revelation he hath made of himself, that there  
 ' is an infinite delight in God, in the eternal  
 ' actings of his wisdom, goodness and love, where-  
 ' in according to our weak and dark apprehen-  
 ' sions of things, we may safely place no small  
 ' portion of divine blessedness. Self-existence in  
 ' its own immense being, thence self-sufficiency  
 ' unto itself in all things, and thereon self-satis-  
 ' faction is the principal notion we have of di-  
 ' vine blessedness.

' 1. God delighteth in these his eternal coun-  
 ' sels in Christ, as they are acts of *infinite wisdom*,  
 ' as they are the highest instance wherein it will  
 ' exert itself. Hence in the accomplishment of  
 ' them Christ is emphatically said to be, the *wis-*  
 ' *dom of God* (a). He in whom the counsels of  
 ' his wisdom were to be fulfilled. And in him is  
 ' the *manifold wisdom of God* made known (b).  
 ' Infinite wisdom being that property of the di-  
 ' vine nature, whereby all the actings of it are  
 ' disposed and regulated suitably unto his own  
 ' glory in all his divine excellencies, he cannot  
 ' but delight in all the acts of it. Even amongst  
 ' men, whose *wisdom* compared with that of God  
 ' is *folly* itself, yet is there nothing wherein they  
 ' have a real rational complacency, suitable un-  
 ' to the principles of their nature, but in such  
 ' actings of that wisdom which they have, and  
 ' such as it is, towards the proper ends of their  
 ' being and duty. How much more doth God  
 ' delight himself in the infinite perfection of his  
 ' own wisdom, and its eternal acting for the re-  
 ' presentation of all the other glorious excellen-  
 ' cies of his Nature. Such are his counsels con-  
 ' cerning the salvation of the church by Jesus  
 M Christ,

(a) 1 Cor. i. 24.

(b) Ephes. iii. 10.



Christ, and because they were all laid in him and with him, therefore is he said to be his delights continually before the world was. This is that which is proposed as the object of our admiration (a).

P. 43. ' 2. They are acts of infinite goodness, whereon the divine nature cannot but be infinitely delighted in them, &c.

' And the greatest exercise and emanation of divine goodness, was in these holy counsels of God for the salvation of the church by Jesus Christ. For whereas in all other effects of his goodness he gives of his own, herein he gave himself in taking our nature upon him. And thence as he expresseth the design of man in his fall as upbraiding him with folly and ingratitude, behold the man is become as one of us (b); we may with all humble thankfulness express the means of our recovery, behold God is become like one of us, as the apostle declares it at large (c), &c.

' And what shall we conceive concerning eternal, absolute, infinite, perfect, immixed goodness, acting itself in the highest instance, (in an effect cognate and like unto it) that it can extend unto. So was it in the counsels of God concerning the incarnation of his Son, and the salvation of the church thereby. No heart can conceive, no tongue can express the least portion of that ineffable delight of the holy blessed God, in these counsels wherein he acted and expressed unto the utmost his own essential goodness.

' 3. Love and grace have the same influence in to the counsels of God, as wisdom and goodness have. And in the scripture notion of these things they superadd unto goodness this consideration.

(a) Rom. xi. 33, 34, 35, 36.  
(c) Phil. ii. 6, 7, 8.

(b) Gen. iii. 22.

deration, that their object is *sinners*, and those that are unworthy, &c.

But we must return to manifest in particular how all these *counsels of God* were laid in the *person of Christ*, to which end the things ensuing may be distinctly considered.

1. God made all things in the beginning *good, exceeding good*. The whole of his work was disposed into a perfect *harmony*, beauty and order, suited unto that manifestation of his own glory which he designed therein, &c.

2. God was pleased to *permit the entrance of sin*, both in heaven above and in earth beneath, whereby this whole order and *harmony* was disturbed, &c.

3. *Divine wisdom* was no way surprised with this disaster. God had from all eternity laid in provisions of counsels for the *recovery* of all things into a better and more permanent estate than what was lost by sin. This is the ἀνάφυξις, the ἀποκατάστασις πάντων, the *revivification*, the *restitution* of all things (a). The ἀνακεφαλαίωσις, or the gathering all things in heaven and earth into a new head in Christ Jesus (b). For although it may be, there is more of curiosity than of edification, in a scrupulous enquiry into the *method or order* of God's eternal decrees or counsels, and the disposal of them into a subserviency one unto another; yet this is necessary from the infinite *wisdom, prescience* and immutability of God, that he is surprised with nothing, that he is put unto *no new counsels* by any events in the works of creation. All things were disposed by him, into those ways and methods, and that from eternity which conduce unto, and certainly issue in that *glory* which is ultimately intended. For

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as

(a) Act. iii. 19, 21. (b) Ephes. i. 10.

' as we are careful to state the *eternal decrees of*  
 ' God, and the actual operations of his providence,  
 ' so as that the liberty of the will of man as the  
 ' next cause of all his moral actions, be not in-  
 ' fringed thereby ; so ought we to be careful not  
 ' to ascribe such a sacrilegious liberty unto the  
 ' wills of any creatures, as that God should be  
 ' surprised, imposed on, or changed by any of  
 ' their actings whatever. For *known unto him*  
 ' *are all his works from the foundation of the world,*  
 ' and with him there is neither *variableness nor*  
 ' *shadow of turning.*

' 4. There were therefore *eternal counsels of God*  
 ' whereby he disposed all things into a new order  
 ' unto his own glory in the sanctification and sal-  
 ' vation of the church. And of them two things  
 ' may be considered. (1.) Their *original.* (2.)  
 ' The *design* of their accomplishment.

' The first spring or original was in the divine  
 ' will and wisdom alone, without respect unto any  
 ' external moving cause. No reason can be gi-  
 ' ven, no cause be assigned of these counsels,  
 ' but the *will of God alone.* Hence are they call-  
 ' ed or described by, the *good pleasure which he*  
 ' *purposed in himself* (a). The purpose of him who  
 ' *worketh all things according to the counsel of his*  
 ' *will* (b) ; who hath known the mind of the Lord,  
 ' or who hath been his counsellor, or who hath given  
 ' first unto him, and it shall be recompensed to him  
 ' again ; for of him, and through him, and to him  
 ' *are all things* (c). The incarnation of Christ,  
 ' and his mediation thereon were not the pro-  
 ' curing cause of these eternal counsels of God ;  
 ' but the effects of them as the scripture constant-  
 ' ly declares. But the design of their accomplish-  
 ' ment was laid in the person of the Son alone.

' As

(a) Ephes. i. 9.  
34, 35, 36.

(b) Jer. 11.

(c) Rom. xi.



' As he was the essential wisdom of God all things  
 ' were at first created by him. But upon a pro-  
 ' spect of the ruin of all by sin, God would in and  
 ' by him, *as he was fore-ordained to be incarnate*, re-  
 ' store all things. The whole counsel of God un-  
 ' to this end centered in him alone. Hence their  
 ' foundation is rightly said to *be laid in him*, and  
 ' is declared so to be by the apostle (a). For the  
 ' spring of the sanctification and salvation of the  
 ' church lies in election, the decree whereof com-  
 ' priseth the *counsels of God* concerning them.  
 ' Herein God from the beginning *chuseth us unto*  
 ' *salvation through the sanctification of the spirit* (b).  
 ' The one being the *end* he designeth, the other  
 ' the *means* and way thereof. But this he did in  
 ' Christ; he *chuseth us in him before the foundation*  
 ' *of the world, that we should be holy and unblame-*  
 ' *able before him in love; that is, unto salvation*  
 ' *through the sanctification of the spirit*. In him  
 ' we were not actually, nor by faith, before the  
 ' foundation of the world; yet were we then *cho-*  
 ' *sen in him*, as the only foundation of the execu-  
 ' tion of all the counsels of God, concerning our  
 ' sanctification and salvation.

' Thus as all things were originally made and  
 ' created by him, as he was the *essential wisdom*  
 ' *of God*, so all things are renewed and recovered  
 ' by him, as he is the *provisional wisdom* of God  
 ' in and by his incarnation. Therefore are these  
 ' things put together and compared unto his glo-  
 ' ry. *He is the image of the invisible God, the first*  
 ' *born of every creature. For by him were all things*  
 ' *created that are in heaven and that are in the earth,*  
 ' *visible and invisible, all things were created by*  
 ' *him and for him; and he is before all things, and*  
 ' *by him all things consist; and he is the head of the*  
 ' *body the church, the beginning, the first born from*  
 ' *the*

(a) Ephes. i. 4.

(b) 2 Thes. ii. 13.

‘ *the dead, that in all things he might have the pre-*  
‘ *heminance (a).*

‘ Two things as the foundation of what is  
‘ ascribed unto the Lord Christ in the ensuing  
‘ discourse, are asserted (b). (1.) *That he is the*  
‘ *image of the invisible God*; (2.) *That he is the*  
‘ *first born of every creature*; things seeming very  
‘ distant in themselves, but gloriously united and  
‘ centering in his person.

‘ 1. He is the *image of the invisible God*; or as  
‘ it is elsewhere expressed; he is in *the form of*  
‘ *God*, his *essential* form, for other form there is  
‘ none in the divine nature. The *brightness of the*  
‘ *glory*, and *express image* of the Father’s person.  
‘ And he is called here the *invisible God*, not ab-  
‘ solutely with respect unto his essence, though it  
‘ be most true, the divine essence being absolute-  
‘ ly *invisible*, and that equally whether considered  
‘ as in the Father or in the Son. But he is call-  
‘ ed so, with respect unto his *counsels*, his *will*,  
‘ his love and his grace. For so *none hath seen*  
‘ *him at any time*, but the only begotten which is in  
‘ *the bosom of the Father*, he declares him (c). As  
‘ he is thus the *essential*, the *eternal image* of the  
‘ invisible God, his wisdom and power, the *effi-*  
‘ *ciency of the first creation*, and its *consistence* being  
‘ created, is ascribed unto him (d). *By him were all*  
‘ *things created that are in heaven and in earth, vi-*  
‘ *sible and invisible*; and because of the great no-  
‘ tions and apprehensions that were then in the  
‘ world, especially among the *Jews* unto whom  
‘ the apostle had respect in this epistle, of the  
‘ *greatness and glory of the invisible part* of the crea-  
‘ tion in heaven above, he mentions them in par-  
‘ ticular, under the most glorious titles that any  
‘ could, or then did ascribe unto them; *whether*  
‘ *they*

(a) Col. i. 15, 16, 17, 18. (b) Ver. 15. (c) Joh. i.  
18. (d) Ver. 16, 17.

‘ *they be thrones, or dominions, or principalities, or*  
 ‘ *powers.* All things were created by him and  
 ‘ for him; the same expression that is used of  
 ‘ God absolutely (a). Add hereunto those  
 ‘ other places to this purpose (b), and those  
 ‘ that are not under the efficacy of spiritual infa-  
 ‘ tuations, cannot but admire at the power of  
 ‘ *unbelief*, the blindness of the minds of men,  
 ‘ and the craft of satan, in them who deny the  
 ‘ *divine nature* of Jesus Christ. For whereas the  
 ‘ apostle plainly affirms, that the works of the  
 ‘ creation do demonstrate the *eternal power and*  
 ‘ *Godhead* of him by whom they were created (c).  
 ‘ And not only so, but it is uncontrollably e-  
 ‘ vident in the light of nature; it being so di-  
 ‘ rectly, expressly, frequently affirmed, that all  
 ‘ things whatever, *absolutely*, and in their distri-  
 ‘ butions into heaven and earth, with the things  
 ‘ contained respectively in them, were made and  
 ‘ created by Christ, it is the highest *rebellion* a-  
 ‘ gainst the light and teachings of God, to dis-  
 ‘ believe his divine existence and power.

‘ Again it is added, that he *is the first-born of*  
 ‘ *every creature*; which principally respects the  
 ‘ *new creation*, as it is declared (d). *He is the*  
 ‘ *head of the body the church, the beginning; the*  
 ‘ *first-born from the dead, that in all things he might*  
 ‘ *have the prebeminence.* For in him were all  
 ‘ the counsels of God laid for the recovery of all  
 ‘ things unto himself; as he was to be incarnate.  
 ‘ And the accomplishment of these counsels of  
 ‘ God by him, the apostle declares at large in the  
 ‘ ensuing verses. And these things are both con-  
 ‘ joyned and composed in this place. As God the  
 ‘ the Father did nothing in the *first creation* but  
 ‘ by

(a) Rom. xi. 36. Rev. iv. 11. (b) John i. 1, 2, 3.  
 Heb. i. 1, 2, 3. (c) Rom. i. 19, 20. (d) Ver. 18.



‘ by him as his eternal wisdom (a), so he designed  
 ‘ nothing in the new creation or restoration of all  
 ‘ things unto his glory, but in him as he was to be  
 ‘ incarnate. Wherefore in his person were laid all  
 ‘ the foundation of the counsels of God for the  
 ‘ sanctification and salvation of the church. Here-  
 ‘ in he is glorified, and that in a way unspeakably  
 ‘ exceeding all that glory which would have  
 ‘ accrued unto him from the first creation, had  
 ‘ all things abode in their primitive constitution.

‘ His person therefore is the foundation of the  
 ‘ church, the great mystery of godliness, or the  
 ‘ religion we profess; the entire life and soul of  
 ‘ all spiritual truth; in that all *the counsels of the*  
 ‘ *wisdom, grace and goodness of God, for the redemp-*  
 ‘ *tion, vocation, sanctification and salvation of the*  
 ‘ *church, were all laid in him, and by him were all*  
 ‘ *to be accomplished.*

## CH A P. V.

‘ *The person of Christ the great representative of*  
 ‘ *God and his will.*

‘ What may be known of God, is his nature  
 ‘ and existence, with the holy *counsels of his will.*  
 ‘ A representation of them unto us, is the foun-  
 ‘ dation of all religion, and the means of our con-  
 ‘ formity unto him, wherein our present duty,  
 ‘ and future blessedness do consist. For to *know*  
 ‘ *God*, so as thereby to be made *like unto him*, is  
 ‘ the chief end of man. This is done perfectly  
 ‘ only in the person of Christ, all other means of  
 ‘ it being subordinate thereunto, and none of  
 ‘ them of the same nature therewithal. The end  
 ‘ of the word itself is to instruct us in the know-  
 ‘ ledge of God in Christ. That therefore which  
 ‘ I shall

(a) John i. 3. Heb. i. 2. Prov. viii.

‘ I shall now demonstrate is, that in the *person and mediation of Christ (which are inseparable in all the respects of faith unto him)* there is made unto us a blessed representation of the glorious properties of the divine nature, and of the holy counsels of the will of God. The first of these I shall speak unto in this chapter; the other in that which ensues, wherein we shall manifest how all divine truths do center in the person of Christ. And the consideration of sundry things are necessary unto the explication hereof.

What follows in the book which is not here transcribed, is most of it in the introductory part.

P. 60. ‘ 5. A meer external doctrinal revelation of the divine nature and properties, without any exemplification, or real representation of them, was not sufficient unto the end of God in the manifestation of himself. This is done in the scripture. But the whole scripture is built on this foundation, or proceeds on this supposition, that there is a real representation of the divine nature unto us, which it declares and describes.

P. 61. ‘ 6. All this is done in the person of Christ. He is the compleat image and perfect representation of the divine being and excellencies. I do not speak of it absolutely, but as God proposeth himself as the object of our faith, trust and obedience. Hence it is God as the father who is so peculiarly represented in him and by him, as he says, *he that hath seen the Son hath seen the Father also* (a).

‘ Unto such a representation two things are required. (1.) That all the properties of the divine nature, the knowledge whereof is necessary

N

‘ ry

(a) John xiv. 9,

‘ ry unto our present obedience and future bless-  
 ‘ edness, be expressed in it, and manifested unto  
 ‘ us. (2.) That there be therein the nearest ap-  
 ‘ proach of the divine nature made unto us where-  
 ‘ of it is capable, and which we can receive. And  
 ‘ both these are found in the person of Christ,  
 ‘ and therein alone.

‘ 1. In the person of Christ we consider both  
 ‘ the constitution of it in the *union of his natures*,  
 ‘ and the respect of it unto his *work of mediation*,  
 ‘ which was the end of that constitution. And  
 ‘ (1.) Therein as so considered, is there a blessed  
 ‘ representation made unto us of all the holy pro-  
 ‘ perties of the nature of God; of his wisdom,  
 ‘ his power, his goodness, grace and love, his  
 ‘ righteousness, truth and holiness, his mercy and  
 ‘ patience. As this is affirmed concerning them  
 ‘ all in general, or the glory of God in them  
 ‘ which is seen and known only in the face of  
 ‘ Christ; so it were easy to manifest the same  
 ‘ concerning every one of them in particular,  
 ‘ by express testimonies of scripture. But I shall  
 ‘ at present confine myself unto the proofs of the  
 ‘ whole assertion which do ensue.

‘ 2. There is therein the most *incomprehensible*  
 ‘ *approach of the divine nature made unto ours*;  
 ‘ such as all the imaginations of men did ever  
 ‘ infinitely fall short of; as hath been before de-  
 ‘ clared. In the *assumption of our nature into per-*  
 ‘ *sonal union* with himself, and our cognation un-  
 ‘ to God thereby, with the union which believers  
 ‘ obtain with him thereon, being *one in the Fa-*  
 ‘ *ther and the son, as the Father is in the Son, and*  
 ‘ *the Son in the Father* (a); there is the nearest  
 ‘ approach of the divine being unto us, that the  
 ‘ nature of things is capable of, &c.

The



The Dr. respecting what immediately goes before in the book (part of it not here transcribed) says :

‘ But my design is the confirmation of our assertions from the scripture.

‘ *He is the image of the invisible God* (a). This title or property of *invisible*, the apostle here gives unto God, to shew what need there was of an image or representation of him unto us, as well as of one in whom he would declare the counsels of his will. For he intends not only the *absolute invisibility of his essence*, but his being *unknown unto us* in himself?

‘ This image therefore is the person of Christ ; *he is the image of the invisible God*. This in the first place respects the divine person absolutely as he is the *essential image* of the Father ; which must briefly be declared.

‘ 1. The Son is sometimes said to be *ἐν πατρί*, *in the Father*, and the Father in the Son. *Believest thou not that I am in the Father, and the Father in me* (b). This is from the *unity* or sameness of their nature ; for *he and the Father are one* (c). Thence *all things that the Father hath are his* (d) ; because their nature is one and the same. With respect unto the divine essence absolutely considered, wherein the Father is in the Son, and the Son in the Father, the one cannot be said to be the *image* of the other. For he and the Father are one ; and one and the same thing, cannot be the image of itself in that wherein it is one.

‘ 2. The Son is said not only to be *ἐν πατρί*, *in the Father*, in the unity of the same essence ; but also *πρὸν ἃ πατέρα*, or *Θεὸν*, *with the Father*, or *with God* in the distinction of his person, *The word was with God, and the word was God* (e).

N 2

The

(a) Col. i. 15.

(b) John xiv. 10.

(c) Chap. x. 30.

(d) Chap. xvi. 15.

(e) Chap. i. 1.

‘ The word *was God*, in the unity of the divine  
 ‘ essence ; and the word was *with God*, in its di-  
 ‘ stinct personal subsistence. The *word*, that is,  
 ‘ the person of the Son, as distinct from the Fa-  
 ‘ ther, was *with God*, or the Father. And in this  
 ‘ respect he is the *essential image* of the Father, as  
 ‘ he is called in this place (a), and that because  
 ‘ he partakes of all the same divine properties with  
 ‘ the Father.

In the next paragraph the Dr. uses several ex-  
 pressions relating to the eternal generation of  
 the Son, and the manner of it, which may be  
 objected to, and therefore the whole paragraph  
 is omitted.

‘ 3. In his *incarnation* the Son was made the  
 ‘ *representative image* of God unto us, as he was  
 ‘ in his person the *essential image* of the Father  
 ‘ by eternal generation. The *invisible God* whose  
 ‘ nature and divine excellencies our understand-  
 ‘ ings can make no approach unto, doth in him  
 ‘ represent, exhibit, or make present unto our  
 ‘ faith and spiritual sense, both himself and all the  
 ‘ glorious excellencies of his nature.

‘ Wherefore our Lord Jesus Christ, the Son of  
 ‘ God may be considered three ways.

‘ 1. Meerly with respect unto his *divine nature*.  
 ‘ This is one and the same with that of the Fa-  
 ‘ ther. In this respect the one is not the image  
 ‘ of the other, for both are the same.

‘ 2. With respect unto his *divine person* as the  
 ‘ Son of the Father ; the only begotten, the eter-  
 ‘ nal Son of God. So he is the *essential image* of  
 ‘ the Father’s person.

‘ 3. As he *took our nature upon him* ; or in the  
 ‘ assumption of our nature into *personal union* with  
 ‘ himself, in order unto the work of his media-  
 ‘ tion.

tion. So is he the only *representative image* of God unto us; in whom alone we see, know and learn all the divine excellencies, so as to live unto God, and be directed unto the enjoyment of him. All this himself instructs us in.

He reflects on the *Pharisees* as an effect of their blindness and ignorance, that they *had neither heard the voice of God at any time, nor seen his shape* (a). And in opposition hereunto he tells his disciples, that they *had known the Father and seen him* (b). And the reason he gives thereof, is *because they that knew him, knew the Father also*. And when one of his disciples not yet sufficiently instructed in this *mystery*, replied, *Lord shew us the Father and it sufficeth us* (c). His answer is, *have I been so long time with you, and hast thou not known me? he that hath seen me hath seen the Father* (d).

Three things are required unto the justification of this assertion.

1. That the Father and he be of the same nature, have the same essence and being. For otherwise it would not follow, that he who had *seen him had seen the Father also*. This ground of it he declares in the next verse, *the Father is in me, and I am in the Father*. Namely, because they were one in nature and essence. For the divine nature being simply the same in them all, the divine persons are *in each other* by virtue of the oneness of that nature.

2. That he be *distinct from him*. For otherwise there cannot be a *seeing of the Father by the seeing of him*. He is seen in the Son as represented by him, as his image; the word, the son of the Father, as he was with God. The unity of nature, and the distinction of persons, is

(a) John v. 37.  
(d) Ver. 10.

(b) Chap. xiv. 7.

(c) Ver. 9.



‘ is the ground of that assertion of our Saviour; *he that hath seen me, hath seen the Father also.*

‘ 3. But moreover the Lord Christ hath a respect herein unto himself in his entire person as he was incarnate, and therein unto the discharge of his mediatory work. *Have I been so long time with you, and hast thou not known me?* Whilst he was with them, dwelt among them, conversed with them, he was the great representative of the glory of God unto them. And notwithstanding this particular mistake, they did then *see his glory, the glory of the only begotten of the Father* (a). And in him was manifested the glory of the Father. He is the image of the invisible God. In him God was, in him he dwelt, in him is he known, in him is he worshipped according unto his own will, in him is there a nearer approach made unto us, by the divine nature, than ever could enter into the heart of man to conceive. In the constitution of his person, of two natures, so infinitely distinct and separate in themselves, and in the work it was designed unto, the wisdom, power, goodness, love, grace, mercy, holiness and faithfulness of God, are manifested unto us. This is the one blessed image of the invisible God wherein we may learn, wherein we may contemplate and adore all his divine perfections.

‘ The same truth is testified unto, *God spake unto us in the Son, who is the brightness of his glory, and the express image of his person* (b). His divine nature is here included, as that without which he could not have made a perfect representation of God unto us. For the apostle speaks of him, as of him *by whom the worlds were made, and who upholdeth all things by the word of his*  
‘ *power.*

(a) John. i. 14.

(b) Heb. i. 3.

power. Yet doth he not speak of him absolutely as he was God, but also as he, who in himself purged our sins, and is sat down at the right hand of the Majesty on high, that is, in his whole person. Herein he is ἀπαύγασμα ἡ δόξης, the effulgency, the resplendency of divine glory. That wherein the divine glory shines forth, in an evident manifestation of itself unto us. And as a farther explication of the same mystery, it is added, that he is the character or express image of the person of the Father. Such an impression of all the glorious properties of God is on him, as that thereby they become legible unto all them that believe.

So the same apostle affirms again, that he is the image of God (a). In what sense, and unto what end he declares, *We have the knowledge of the glory of God in the face of Jesus Christ* (b). Still it is supposed that the glory of God, as essentially in him is invisible unto us, and incomprehensible by us. Yet is there a knowledge of it necessary unto us, that we may live unto him, and come unto the enjoyment of him. This we obtain only in the face or person of Christ ἐν προσώπῳ τοῦ Χριστοῦ; for in him that glory is represented unto us.

This was the testimony which the apostle gave concerning him, when he dwelt among them in the days of his flesh. *They saw his glory, the glory as of the only begotten of the Father, full of grace and truth* (c). The divine glory was manifest in him, and in him, they saw the glory of the Father. So the same apostle witnesseth again who recorded this testimony, *For the life was manifested, and we have seen it, and bear witness that eternal life was with the Father, and*  
was

(a) 2 Cor. iv. 4.

(b) Ver. 6.

(c) John i. 14.

‘ *was manifested unto us* (a). In the Son incarnate that eternal life which was originally in and with the Father, was manifest unto us.

‘ It may be said, that the scripture itself is sufficient for this end of the declaration of God unto us, so that there is no need of any other representation of him : and these things serve only to turn the minds of men from learning the mind and will of God therein, to seek for all in the person of Christ. But the true end of proposing these things, is to draw men unto the diligent study of the scripture, wherein alone they are revealed and declared. And in its proper use, and unto its proper end it is perfect and most sufficient. It is λόγος τῷ Θεῷ, the word of God ; howbeit it is not λόγος ἑσσιωδής, the internal essential word of God, but λόγος προφορικος, the external word spoken by him. It is not therefore, nor can be the image of God, either essential or representative, but is the revelation and declaration of it unto us, without which we can know nothing of it.

‘ Christ is the image of the invisible God, the express image of the person of the Father. And the principal end of the whole scripture, especially of the gospel, is to declare him so to be, and how he is so. What God promised by his prophets in the holy scriptures, concerning his Son Jesus Christ ; that is fully declared in the gospel (b). The gospel is the declaration of Christ as *the power of God and the wisdom of God* (c). Or an evident representation of God in his person and mediation unto us (d). Wherefore three things are herein to be considered.

‘ 1. *Objectum reale & formale fidei* ; the real formal object of our faith in this matter. This is the

(a) 1 Joh. i. 2. (b) Rom. i. 1, 2, 3, 4. (c) 1 Cor. i. 23, 24. (d) Gal. iii. 1.



the person of Christ the son of God incarnate, the representative image of the glory of God unto us ; as in the testimonies insisted on.

2. *Medium revelans*, or *lumen deferens* ; the means of its revelation, or the objective light whereby the perception and knowledge of it is conveyed unto our minds. This is the gospel ; compared unto a glass because of the prospect which we have of the image of God therein (a). But without it, by any other means, and not by it, we can behold nothing of this image of God.

3. *Lumen præparans*, *elevans*, *disponens subiectum*. The internal light of the mind in the saving illumination of the holy Spirit, enabling us by that means, and in the use of it, spiritually to behold and discern the glory of God in the face of Christ (b).

P. 69. 1. The glory of God's wisdom is exalted, and the pride of the imaginations of men is proportionably debased. And in these two consists the real foundation of all religion in our souls. This God designed in the dispensation of himself and his will (c). This he calls us unto (d). As this frame of heart is prevalent in us, so do all other graces shine and flourish. And it is that which influences all our duties, so far as they are acceptable unto God. And there is no truth more instructive unto it, than that before us.

P. 73. 3. It is the highest degeneracy from the mystery of christian religion, for men to satisfy themselves in natural discoveries of the divine being and excellencies, without an acquaintance with that perfect declaration and representation of them, which is made in the person of Christ, as he is revealed and declared in the gospel. It

O

is

(a) 1 Cor. iii. 18. (b) 2 Cor. iv. 6. (c) 1 Cor. i. 29, 31. (d) Heb. ii. 22. Zech. ii. 13.

' is confessed that there may be good use made  
 ' of the evidence which reason gives, or takes  
 ' from its own innate principles, with the consi-  
 ' deration of the external works of divine wisdom  
 ' and power, concerning the being and rule of  
 ' God. But to rest herein ; to esteem it the best  
 ' and most perfective knowledge of God that we  
 ' can attain, not to rise up unto the more full,  
 ' perfect and evident manifestation of himself  
 ' that he hath made in Christ; is a declaration of  
 ' our unbelief, and a virtual renunciation of the  
 ' gospel. This is the spring of that declension  
 ' unto a meer natural religion, which discovers  
 ' it self in many, and usually ends in the express  
 ' denial of the divine person of Christ. For when  
 ' the proper use of it is despised, on what grounds  
 ' can the notion of it be long retained? But a  
 ' supposition of his divine person is the foundation  
 ' of this discourse. Were he not the essential  
 ' image of the Father in his own divine person,  
 ' he could not be the representative image of God  
 ' unto us, as he is incarnate. For if he were a  
 ' man (or a meer creature) only, however mira-  
 ' culously produced and gloriously exalted, yet  
 ' the angels above, the glorious heavens, the  
 ' seat and throne of God, with other effects of  
 ' creating power and wisdom, would no less re-  
 ' present his glory than it could be done in him.  
 ' Yet are they no where jointly nor separately  
 ' stiled the *image of the invisible God*; the *bright-*  
 ' *ness of his glory*, and the *express image of his per-*  
 ' *son* ; nor doth God shine into our hearts to give  
 ' us the knowledge of his glory in the face of  
 ' them. And it argues the woful enmity of the  
 ' carnal mind against God, and all the effects of  
 ' his wisdom, that whereas he hath granted us  
 ' such a glorious image and representation of him-  
 ' self, we like it not, we delight not in the con-  
 ' templation

‘ temptation of it, but either despise it, or neglect  
 ‘ it, and please ourselves in that which is incom-  
 ‘ parably beneath it.

P. 47. ‘ Because God is not *thus known*, it is, that  
 ‘ the knowledge of him is so barren and fruitless  
 ‘ in the world, as it manifests itself to be, &c.

## CH A P. VII. Pag. 84.

‘ *Power and efficacy communicated unto the office of*  
 ‘ *Christ for the salvation of the Church from his*  
 ‘ *person.*

‘ It is by the exercise and discharge of the of-  
 ‘ fice of *Christ* as the *king, priest and prophet* of the  
 ‘ Church, that we are redeemed, sanctified and  
 ‘ saved. Thereby doth he immediately com-  
 ‘ municate all gospel benefits unto us, gives us  
 ‘ an access unto God here by grace, and in glory  
 ‘ hereafter. For he saves us as he is the *mediator*  
 ‘ between God and man. But hereon an enquiry  
 ‘ may be made, whence it is that the *acts* and  
 ‘ *duties* of this *office* of *Christ* in their exercise  
 ‘ and discharge, should have such a *power* and  
 ‘ *efficacy* with respect unto their supernatural and  
 ‘ eternal ends. For the things which depend up-  
 ‘ on them, which are effected by them, are all  
 ‘ the principal means of the glory of God, and  
 ‘ the only concernments of the souls of men.  
 ‘ And this I say is his holy *mysterious person*; from  
 ‘ thence alone all power and efficacy is derived  
 ‘ and transfused into his offices, and into all that  
 ‘ is due in the discharge of them.

‘ A truth this is of that importance, that the  
 ‘ declaration and demonstration of it is the prin-  
 ‘ cipal design of one *entire book* of the holy scrip-  
 ‘ tures, namely, of the *epistle of Paul the apostle*  
 ‘ *unto the Hebrews*. That the glorious excellency



‘ of the person of Christ doth enable him in the  
 ‘ discharge of his offices to accomplish those ends,  
 ‘ which none other, though vested with the same  
 ‘ offices, could in the exercise of them attain un-  
 ‘ to, is the sum and substance of the *doctrinal*  
 ‘ *part* of that discourse. Here therefore we must  
 ‘ a little fix our meditations; and our interest  
 ‘ calls us thereunto. For if it be so, it is evident  
 ‘ that we can receive no good, no benefit by  
 ‘ vertue of any office of Christ, nor any fruits of  
 ‘ their exercise, without an actual respect of faith  
 ‘ unto his person, whence all their life and power  
 ‘ is derived.

‘ It is evident therefore, that the redemption  
 ‘ and salvation of the church do not depend  
 ‘ meerly on this, that God hath given one to be  
 ‘ the *king*, *priest* and *prophet* of the church, by  
 ‘ the actings of which offices it is redeemed and  
 ‘ saved; but on the person of him who was so  
 ‘ given unto us, as is fully attested (a).

‘ This must be declared.

‘ Two things were required in general unto the  
 ‘ *person* of Christ, that his *offices* might be effec-  
 ‘ tual unto the salvation of the church, and with-  
 ‘ out them they could not so have been. And  
 ‘ they are such as that their *contrivance* in the  
 ‘ constitution of one and the same person, no  
 ‘ created wisdom could reach unto. Wherefore  
 ‘ the infinite wisdom of God is most gloriously  
 ‘ manifested therein.

‘ The first of these is that he should have a *na-*  
 ‘ *ture provided for him*, which originally was not  
 ‘ his own. For in his *divine* nature singly con-  
 ‘ sidered, he had no such relation unto them for  
 ‘ whom he was to discharge his offices, as was  
 ‘ necessary to communicate the benefit of them,  
 ‘ nor could he discharge their principal duties.

‘ God

God could not die, nor rise again, nor be exalted to be a prince and a Saviour in his *divine nature*. Nor was there that especial alliance between it and ours, as should give us an especial interest in what was done thereby.

There was yet more required thereunto, or to render his *offices* effectual unto their proper ends. Not one of them could have been so, had he been no more than a man, had he had no nature but ours. This I shall particularly demonstrate, considering them in their usual distribution, unto the glory of his divine person, and our own edification in believing.

1. He could not have been the *great and singular prophet of the church*, had he been a man only, though never so excellent and glorious; and that for these three reasons.

First, He was to be the prophet of the *whole catholick church*, that is, of all the elect of God, of all that shall be saved in all ages and places, from the beginning of the world unto the end thereof. He had a *personal ministry* for the instruction of the church whilst he was on the earth, but his *prophetical office* was not confined thereunto. For that was limited unto one nation (*a*), and was for a short season only. But the church was never without a prophet; that is, one on whom it was incumbent to reveal unto it, and instruct it in the will of God, nor can be so unto the consummation of all things. This is Christ alone. For,

1. I take it for granted, that from the beginning, from the giving of the first promise, the Son of God did in an especial manner *undertake the care of the church* as unto all the ends of the wisdom, will and grace of God. And I take it for granted here; because I have proved it at large

large elsewhere. It evidently followeth on the eternal compact between the Father and him unto this end. In the work which belonged hereunto, that which concerned its instruction in the will of God, its saving illumination and spiritual wisdom, is of such importance, as that without it none can be partaker of any other blessings whatever. In this instruction and illumination consists the discharge of the prophetic office of Christ.

2. Upon the account of his susception of his office even before his incarnation, considered as God, he is said to act in it so as to be *sent of God* unto this work. *The ruler of Israel, whose goings forth have been from of old from everlasting* (a). His goings forth are not his eternal generation, which consists in one individual, eternal act of the Father. But it is the egress, the exercise of his power and care for the church, that is so expressed. These were from the beginning, the first foundation of the church, in answer unto his everlasting counsels. *Thus saith the Lord of hosts, after the glory hath he sent me unto the nations that spoiled you; and I will shake mine hand upon them, and they shall be a spoil to their servants, and ye shall know that the Lord of hosts hath sent me* (b). He who is sent calleth himself the *Lord of hosts*, and affirms that he will destroy the nations by the shaking of his hand, who can be no other but God himself. That is, it was the Son of God who was to be incarnate, as is declared in the next words; *Sing and rejoyce, O daughter of Sion, for lo I come and will dwell in the midst of them, saith the Lord, and many nations shall be joined unto the Lord in that day, and shall be my people, and I will dwell in the midst of them, and thou shalt*  
know



' know that the Lord of hosts hath sent me unto  
 ' thee (a). He promisetb that he will dwell in the  
 ' midst of the people, which was accomplished  
 ' when the word was made flesh and dwelt among  
 ' us (b), which was the time of the calling of the  
 ' Gentiles, when many nations were to be joined  
 ' unto the Lord ; and those that were so called,  
 ' were to be his people ; *they shall be my people ;*  
 ' and yet in all this he was sent by the Lord of  
 ' Hosts ; thou shalt know that the Lord of Hosts  
 ' hath sent me unto thee. Wherefore with respect  
 ' unto his susception of his offices towards the  
 ' church, the Lord of hosts in the person of the  
 ' Son, is said to be sent by the Lord of hosts, that  
 ' is in the person of the Father. So was he the  
 ' prophet of the church even before his incarna-  
 ' tion, sent or designed by the Father to instruct  
 ' it, to communicate spiritual and saving light  
 ' unto it. So he testified concerning himself un-  
 ' to the Jews, before Abraham was I am (c). Which  
 ' as it invincibly proves his eternal pre-existence  
 ' unto his incarnation, so it is not only intended.  
 ' He was so before Abraham, as that the care of  
 ' the church was then and always from the begin-  
 ' ing on him.

P. 92. ' Secondly, The full comprehension of the  
 ' mind and will of God, of the whole divine  
 ' counsel concerning his glory in the sanctifica-  
 ' tion and salvation of the church, could not at  
 ' once reside in the mind of any meer creature.  
 ' Yet was this necessary unto him who was to be  
 ' the prophet of the church, that is, the fountain  
 ' of truth, life and knowledge unto it. Hence  
 ' is his name *wonderful, counsellor*, as he who was  
 ' participant of all the eternal counsels of God ;  
 ' whereon in him as incarnate all the treasures of  
 ' divine

(a) Zech. ii. 10, 11.

(b) Joh. i. 14.

(c) Chap. viii. 55.

‘ divine wisdom and knowledge were hid (a). In  
 ‘ him this could be alone, in whom was life, and  
 ‘ the *life was the light of men* (b), &c.

‘ To this purpose is that divine testimony, *No*  
 ‘ *man hath seen God at any time; the only begotten*  
 ‘ *Son who is in the bosom of the Father, he hath de-*  
 ‘ *clared him* (c). It is of all the prophets con-  
 ‘ cerning whom it is affirmed that no man hath  
 ‘ seen God at any time. So is it evident in the  
 ‘ antithesis between *Moses* the principal of them,  
 ‘ and the Lord Christ in the verse foregoing. *For*  
 ‘ *the law was given by Moses, but grace and truth*  
 ‘ *came by Jesus Christ*. Wherefore no man, no  
 ‘ other man or prophet whatever, hath seen God  
 ‘ at any time; that is, had a perfect comprehen-  
 ‘ sion of his counsels, his mind and will, as they  
 ‘ were to be declared unto the church. This is  
 ‘ the priviledge of the *only begotten Son*, who is in  
 ‘ the bosom of the Father; not only as being  
 ‘ his eternal delight and love, but also as one ac-  
 ‘ quainted with all his secret counsels, as his fel-  
 ‘ low and participant of all his bosom thoughts.

P. 94. ‘ To this purpose have we his own te-  
 ‘ stimony, *And no man hath ascended up to heaven,*  
 ‘ *but he that came down from heaven, even the Son*  
 ‘ *of man which is in heaven* (d). The matter  
 ‘ whereof he treats is the revelation of heavenly  
 ‘ things. For finding *Nicodemus* slow in the un-  
 ‘ derstanding of the doctrine and necessity of re-  
 ‘ generation, which yet was plain and evident in  
 ‘ comparison of some other heavenly mysteries,  
 ‘ he asks of him, *if I have told you earthly things*  
 ‘ *and ye believe not; (things wrought in the earth*  
 ‘ *and in your own breasts) how will you believe if*  
 ‘ *I tell you of heavenly things, if I declare unto you*  
 ‘ *the deep counsels of the will of God above* (e).

‘ But  
 ‘ The

Col. ii. 3. (a) Joh. i. 4. (c) 1 Cor. i. 8. (d) Chap.  
 i. 11. (e) 1 Cor. ii. 12.

P. 69. ‘ 3. The spirit of God dwelling in him in all  
 ‘ the fulness of his graces and gifts, gave him an  
 ‘ understanding peculiar unto himself; as above  
 ‘ that of all creatures, so beneath the essential om-  
 ‘ niscience of the divine nature. Hence some  
 ‘ things as he was a man he *knew not* (a), but  
 ‘ as they were given him by *revelation* (b). But  
 ‘ he is the *prophet* of the church in his whole en-  
 ‘ tire person, and revealed the counsel of God,  
 ‘ as he was in heaven in the bosom of the Father.  
 ‘ Cursed be he that trusteth in man, that maketh  
 ‘ flesh his arm, as to the revelations of the coun-  
 ‘ sels of God. Here lies the safety, the security,  
 ‘ the glory of the church. How deplorable is  
 ‘ the darkness of mankind in their ignorance of  
 ‘ God and heavenly things? In what ways of va-  
 ‘ nity and misery have the generality of them  
 ‘ wandred ever since our first apostasy from God?  
 ‘ Nothing but hell is more full of horror and  
 ‘ confusion, than the minds and ways of men de-  
 ‘ stitute of heavenly light.

P. 97. ‘ The divine person of the Son of God,  
 ‘ in whom were all the treasures of wisdom and  
 ‘ knowledge, who is in the bosom of the Father,  
 ‘ hath now made known all things unto the  
 ‘ church, giving us the perfect idea and certainty  
 ‘ of all sacred truth, and the full assurance of  
 ‘ things invisible and eternal.

‘ Three things are necessary that we may have  
 ‘ the benefit and comfort of divine light or truth.  
 ‘ *First*, the *fulness* of its revelation; *Secondly*, the  
 ‘ *infallibility* of it, and *thirdly*, the *authority* from  
 ‘ whence it doth proceed. If either of these be  
 ‘ wanting, we cannot attain unto stability and as-  
 ‘ surance in the faith of it, or obedience unto it.  
 ‘ *Full* it must be, to free us from all attempts of  
 ‘ fear that any thing is detained or hidden from

P

‘ us;



' us, that were needful for us to know. With-  
 ' out this the mind of man can never come to rest  
 ' in the knowledge of truth. All that he knows  
 ' may be useless unto him, for the want of that  
 ' which he neither doth nor can know, because not  
 ' revealed. And it must be infallible also. For  
 ' this divine truth whereof we treat, being con-  
 ' cerning things *unseen, heavenly, eternal* mysteries,  
 ' transcending the reach of human reason, nothing  
 ' but the *absolute infallibility* of the revealer can  
 ' bring the mind of man to assurance and acqui-  
 ' escency. And whereas the same truth enjoyns  
 ' unto us duties, many of them contrary unto our  
 ' inclinations, and cross unto our several interests,  
 ' the *great guides of corrupted nature*; the revela-  
 ' tion of it must proceed from sovereign authori-  
 ' ty, that the will may comply with the mind in  
 ' the embracement of it. All these are absolute-  
 ' ly secured in the divine person of the great pro-  
 ' phet of the church. His infinite wisdom, his in-  
 ' finite goodness, his essential veracity, his sove-  
 ' reign authority over all, give the highest assu-  
 ' rance whereof a created understanding is capa-  
 ' ble, that nothing is detained from us, that there  
 ' is no possibility of error or mistake in what is  
 ' declared unto us, nor any pretence left of de-  
 ' clining obedience unto the commands of the  
 ' truth that we do receive. This gives the soul  
 ' *assured rest* and peace in the belief of things  
 ' which *eye hath not seen, nor ear heard*, nor can  
 ' enter into the heart of man to conceive. Upon  
 ' the assurance of this truth alone can it with joy  
 ' prefer things invisible and eternal above all pre-  
 ' sent satisfactions and desires. In the perswasion  
 ' hereof can it forego the best of present enjoy-  
 ' ments, and undergo the worst of present evils;  
 ' namely. in the experience of its present efficacy,  
 ' and choice of that future recompence which it  
 ' doth

doth secure. And he believes not the gospel unto his own advantage, or the glory of God, whose faith rests not in the divine person of Jesus Christ, the great prophet of the church. And he who there finds rest unto his soul, dares not admit of any copartners with him as to instruction in the mind of God.

Thirdly, It was requisite unto the office of this great prophet of the church, and the discharge thereof, that he should have *power and authority* to send the Holy Spirit to make his revelations of divine truth effectual unto the minds of men.

P. 99. Without a respect unto these things, we cannot really be made partakers of the saving benefits and fruits of the prophetic office of Christ. And this we can have only in the exercise of faith on his divine person, which is the eternal spring from whence this office derives all life and efficacy.

The command of God in respect unto him as the prophet of the church, is, *this is my beloved Son in whom I am well pleased, hear him.* Unless we actually regard him by faith as the only begotten Son of God, we can perform no duty aright in the bearing of him, nor shall we learn the truth as we ought. Hence it is that those who deny his divine person, though they pretend to attend unto him as the teacher of the church, do yet learn no truth from him, but embrace pernicious errors in the stead thereof. So it is with the *Socinians*, and all that follow them. For whereas they scarcely own any other office of Christ but his prophetic, looking on him as a man sent to teach the mind of God, and to confirm his doctrine by his sufferings, whereon he was afterwards highly exalted of

‘ God, they learn nothing from him in a due manner.

‘ But this respect unto the person of Christ is that which will ingenerate in us all those holy qualifications that are necessary to enable us to know the mind and will of God. For hence do reverence, humility, faith, delight and assurance arise and flow, without whose continual exercise, in vain shall men hope to learn the will of God by the utmost of their endeavours.

‘ Secondly, The same also is the state of things with respect unto his *kingly office and power*. But this I have at large treated on elsewhere, and that much unto the same purpose ; namely, in the *exposition of the third verse of the first chapter of the epistle unto the Hebrews*. Wherefore I shall not here enlarge upon it.

‘ Some seem to imagine, that the *kingly power* of Christ, towards the church, consists only in *external rule* by the gospel and the laws thereof, requiring obedience unto the officers and rulers that he hath appointed therein. It is true, that this also belongs unto his kingly power and rule. But to suppose that it consisteth solely therein, is an ebullition from the poisonous fountain of the denial of his divine person. For if he be not God over all, whatever in words may be pretended or ascribed unto him, he is capable of no other rule or power. But indeed no one act of his kingly office can be aright conceived or acknowledged, without a respect had unto his divine person. I shall instance only unto this purpose in two things in general.

‘ 1. The *extent of his power and rule* gives evidence hereunto. It is over the *whole creation of God*.

‘ For this power over the whole creation is not only a moral right to rule and govern it ; but  
‘ it



' it is also accompanied with *virtue, force, or al-*  
 ' *mighty power, to act, order, and dispose of it*  
 ' *at his pleasure. So is it described by the apostle*  
 ' *from the psalmist; Thou Lord in the beginning*  
 ' *hast laid the foundation of the earth, and the hea-*  
 ' *vens are the work of thy hands. They shall perish,*  
 ' *but thou remainest, and they shall all wax old as*  
 ' *doth a garment. And as a vesture shalt thou fold*  
 ' *them up, and they shall be changed; but thou art*  
 ' *the same, and thy years fail not (a).* That power  
 ' is required unto his kingly office, whereby he  
 ' created all things in the beginning, and shall  
 ' change them all as a man folds up a vesture, in  
 ' the end. Omnipotency accompanied with e-  
 ' ternity and immutability, are required here-  
 ' unto.

' It is a vain imagination to suppose that this  
 ' power can reside in a *meer creature*, however glo-  
 ' rified and exalted. All essential divine proper-  
 ' ties are concurrent with it; and inseparable from  
 ' it. And where are the properties of God, there is  
 ' the nature of God; for his being and his proper-  
 ' ties are one and the same.

' I cannot believe in him as my heavenly king,  
 ' who is not able by himself, and by the vertue  
 ' of his presence with me, to make what changes  
 ' and alterations he pleaseth in the minds of men,  
 ' and in the whole creation of God, to relieve,  
 ' preserve and deliver me, and to raise my body  
 ' at the last day.

' To suppose that the Lord Christ as the king  
 ' and head of the church, hath not an *infinite, di-*  
 ' *vine power*, whereby he is able always to relieve,  
 ' succour, save and deliver it, if it were to be done  
 ' by the alteration of the whole, or any part of  
 ' God's creation, so as that the fire should not  
 ' burn, nor the water overwhelm them, nor men  
 ' be

‘ be able to retain their thoughts or ability one  
 ‘ moment to afflict them ; and that their distresses  
 ‘ are not always *effects* of his wisdom, and never  
 ‘ from the *defect* of his power, is utterly to over-  
 ‘ throw all faith, hope, and the whole of religion  
 ‘ itself.

‘ Ascribe therefore unto the Lord Christ in the  
 ‘ exercise of his *kingly office*, only a *moral power*,  
 ‘ operative by rules and laws, with the help of  
 ‘ external instruments ; deprive him of omnipre-  
 ‘ sence, and omniscience, with infinite divine  
 ‘ power and vertue to be acted at his pleasure  
 ‘ in and over the whole creation, and you rase the  
 ‘ foundation of all christian faith and hope to the  
 ‘ ground.

‘ There are no true believers who will part  
 ‘ with their faith herein for the whole world ;  
 ‘ namely, that the Lord Jesus Christ, is able by  
 ‘ his *divine power* and presence immediately to  
 ‘ aid, assist, relieve, and deliver them in every  
 ‘ moment of their surprizals, fears and dangers,  
 ‘ in every trial or duty they may be called unto,  
 ‘ in every difficulty they have to conflict with-  
 ‘ al. And to expect these things any otherwise  
 ‘ but by vertue of his divine nature, is wofully  
 ‘ to deceive our own souls. For this is the work  
 ‘ of God.

‘ 2. The *rule* of Christ as king of the church  
 ‘ is *internal* and *spiritual* over the minds, souls  
 ‘ and consciences of all that do believe.

‘ And two things are required hereto.

‘ 1. That he be *καθ' ὅλην τὴν ἐκκλησίαν*, that he have an  
 ‘ actual *inspection* into all the frames, dispositions,  
 ‘ thoughts and internal actings of all believers in  
 ‘ the whole world, at all times, and every mo-  
 ‘ ment. Without this, he cannot bear that *rule*  
 ‘ in their souls and consciences which we have  
 ‘ de-

described, nor can they act faith in him, as their occasions do require. No man can live by faith on Christ, no man can depend on his sovereign power, who is not perswaded, that all the *frames of his heart*, all the *secret groans and sighs of his spirit*, all the *inward labourings of his soul* against sin, and after conformity to himself, are continually under his eye and cognizance. Wherefore it is said that *all things are naked and opened unto his eyes* (a). And he says of himself, that he *searcheth*, that is, knoweth the *hearts and reins of men* (b). And if these things are not the peculiar properties of the divine nature, I know nothing that may be so esteemed.

2. There is required hereunto, an *influence of power* into all the internal actings of the souls of believers; an intimate efficacious operation with them in every duty, and under every temptation. These all of them do look for, expect and receive from him, as the king and head of the church. This also is an effect of divine and infinite power. And to deny these things unto the Lord Christ, is to rase the foundation of christian religion. Neither *faith* in him, nor *love* unto him, nor *dependance* on him, nor *obedience* unto his authority, can be preserved one moment, without a perswasion of his immediate *intuition* and inspection into the hearts, minds and thoughts of all men, with a *real influence* into all the actings of the life of God in all them that believe. And the want of the faith hereof, is that which hath disjoyned the minds of many from adherence unto him; and hath produced a lifeless carcass of christian religion, instead of the saving power thereof.

Thirdly, The same may be said concerning *his sacerdotal office*, and all the acts of it. It

was

(a) Heb. iv. 13.

(b) Rev. ii. 39.



‘ was in and by the *humane nature* that he offered  
 ‘ himself a sacrifice for us. He had *somewhat of*  
 ‘ *his own* to offer (a). And to this end a *body was*  
 ‘ *prepared for him* (b). But it was not the work of  
 ‘ a man by *one offering*, and that of *himself*, to  
 ‘ expiate the sins of the whole church, and for  
 ‘ ever to perfect them that are sanctified, which  
 ‘ he did; (c) *God was to purchase his church with*  
 ‘ *his blood* (d). But this also I have spoken to  
 ‘ at large elsewhere.

‘ This is the sum of what we plead for. We  
 ‘ can have no due consideration of the *offices* of  
 ‘ Christ, can receive no benefit by them, nor  
 ‘ perform any *act of duty* with respect unto them,  
 ‘ or any of them, unless faith in his divine per-  
 ‘ son be actually exercised as the foundation of  
 ‘ the whole. For that is it whence all their glory,  
 ‘ power and efficacy are derived. Whatever there-  
 ‘ fore we do with respect unto his *rule*, what-  
 ‘ ever we receive by the *communication of his spi-*  
 ‘ *rit* and grace, whatever we *learn* from his *word*  
 ‘ by the teachings of his spirit, whatever benefit  
 ‘ we believe, expect and receive by his *sacrifice*  
 ‘ and intercession on our behalf, our faith in  
 ‘ them all, and concerning them all, is termi-  
 ‘ nated on his *divine person*. The church is saved  
 ‘ by his *offices*, because they are *his*. This is the  
 ‘ substance of the testimony given concerning  
 ‘ him, by God even the Father. *This is the wit-*  
 ‘ *ness that God hath testified concerning his Son,*  
 ‘ *that God hath given unto us eternal life, and this*  
 ‘ *life is in his Son* (e). Eternal life is given unto  
 ‘ us, as it was wrought out and procured by  
 ‘ the mediation of Christ on our behalf. But  
 ‘ yet *in him* it was originally, and *from him* do  
 ‘ we

(a) Heb. viii. 3    (b) Chap. x. 5.    (c) Ver. 14.    (d)  
 Act. xx. 28.    (e) 1 Joh. v. 13, 11.

‘ we receive it in the discharge of his office ; for  
 ‘ this life is in the Son of God.

‘ Hence it is that all those by whom the *divine person of Christ* is denied, are forced to give  
 ‘ such a description of his *offices*, as that it is utterly impossible that the church should be saved  
 ‘ by the discharge of them.

## C H A P. IX. Pag. 112.

‘ *Honour due to the person of Christ ; the nature  
 ‘ and causes of it.*

‘ **M**ANY other considerations of the same  
 ‘ nature with those foregoing, relating unto the glory and honour of the *person of Christ*,  
 ‘ may be taken from all the fundamental Principles of religion. And our duty it is in them  
 ‘ all, to *consider the apostle and high priest of our profession, the author and finisher of our faith.* I  
 ‘ shall not insist on more, but proceed unto those principles of truth which are immediately directive of our *duty* towards him ; without diligent attendance whereunto, we do but in vain  
 ‘ bear the name of *Christians*. And the substance of what is designed may be included in the following assertion.

‘ *The glory, life and power of christian religion, as christian religion, and as seated in the souls of men, with all the acts and duties which properly belong thereunto, and are therefore peculiarly christians, and all the benefits and priviledges we receive by it, or by vertue of it, with the whole of the honour and glory that arise unto God thereby, have all of them their formal nature and reason, from their respect and relation unto the person*

Q

‘ son

son of Christ; nor is he a Christian who is otherwise minded.

In the confirmation hereof it will appear what judgment ought to be passed on that enquiry, which after the uninterrupted profession of the *catholick church* for so many ages of a faith unto the contrary, is begun to be made by some amongst us; namely, *of what use is the person of Christ in religion?* For it proceeds on this supposition, and is determined accordingly, that there is something in religion where- in the *person of Christ is of no use at all*. A vain imagination, and such as is destructive unto the whole real intercourse between God and man, by the one and only mediator.

The respect which we have in *all acts of religion* unto the person of Christ may be reduced unto these four heads; (1.) *Honour*. (2.) *Obedience*. (3.) *Conformity*. (4.) *The use we make of him, for the attaining and receiving of all gospel priviledges, all grace and glory*. And hereunto the whole of our religion, as it is *christian or evangelical*, may be reduced.

1. *The person of Christ is the object of divine honour and worship*. The formal object and reason hereof is the divine nature, and its *essential infinite excellencies*. For they are nothing but that respect unto the divine being, which is due unto it from all rational creatures, regulated by revelation, and enforced by divine operations. Wherefore the person of Christ is primarily the object of divine honour and worship, upon the account of his *divine nature and excellencies*. And those who denying that nature in him, do yet pretend to *worship him with divine and religious adoration*, do but worship a *golden calf* of their own setting up; for a Christ who it not *ever* *all*, God *blessed for ever*, is not  
bet,



‘ better. And it implies a contradiction, that  
 ‘ any creature should on any account, be the  
 ‘ immediate proper object of divine worship ; un-  
 ‘ less the divine essential excellencies be commu-  
 ‘ nicated unto it, or transfused into it, whereby  
 ‘ it would cease to be a creature. For that wor-  
 ‘ ship is nothing but the *ascription of divine ex-*  
 ‘ *cellencies* unto what is so worshipped.

‘ But we now consider the Lord Christ, in his  
 ‘ whole entire person, the Son of God incar-  
 ‘ nate, *God manifest in the flesh*: His infinite con-  
 ‘ descension in the assumption of our nature, did  
 ‘ no way divest him of his divine essential excellen-  
 ‘ cies. For a time, they were shadowed and  
 ‘ veiled thereby, from the eyes of men ; when  
 ‘ he *made himself of no reputation*, and took on  
 ‘ him the form of a servant. But he eternally  
 ‘ and unchangeably continued *in the form of God*,  
 ‘ *and thought it no robbery to be equal unto him* (a).  
 ‘ He can no more really and essentially by any  
 ‘ act of condescension or humiliation, cease to  
 ‘ be God, than God can cease to be. Where-  
 ‘ fore his being cloathed with our nature, de-  
 ‘ rogates nothing from *the true reason* of divine  
 ‘ worship due unto him, but adds an *effectual*  
 ‘ *motive* unto it. He is therefore the immediate  
 ‘ object of all duties of religion, internal and  
 ‘ external. And in the dispensation of God to-  
 ‘ wards us, none of them can be performed in a  
 ‘ due manner without a respect unto him.

‘ This then in the first place is to be confirm-  
 ‘ ed ; namely, that all divine honour is due *unto*  
 ‘ *the son of God incarnate*, that is, the person of  
 ‘ Christ.

‘ It is the will of the Father, *that all men should*  
 ‘ *honour the Son, even as they honour the Father* :  
 ‘ *he that honoureth not the Son, honoureth not the*

Q 2

‘ Fa-

‘ *Father that sent him* (a). Some considerations  
 ‘ on this divine testimony will confirm our posi-  
 ‘ tion. It is of the Son incarnate that the words  
 ‘ are spoken ; as all judgment was committed un-  
 ‘ to him by the father, as he was *sent by him* (b) ;  
 ‘ That is, of the whole person of Christ in the  
 ‘ exercise of his mediatory office. And with  
 ‘ respect hereunto it is, that the mind of God is  
 ‘ peculiarly revealed. The way whereby God  
 ‘ manifesteth his *will*, that all men should thus  
 ‘ *honour the Son*, as they honour the Father, is by  
 ‘ committing all power, authority and judgment  
 ‘ unto him. *For the Father loveth the Son, and*  
 ‘ *sheweth him all things that himself doth ; and he*  
 ‘ *will shew him greater works than these, that ye*  
 ‘ *may marvel. For as the Father raiseth up the*  
 ‘ *dead, and quickeneth them ; even so the Son quick-*  
 ‘ *eneth whom he will. For the Father judgeth no*  
 ‘ *man, but hath committed all judgment unto the*  
 ‘ *Son* (c). Not that these things are the *formal*  
 ‘ *reason* and cause of the divine honour which  
 ‘ is to be given him ; but they are reasons of it,  
 ‘ and motives unto it, in that they are evidences  
 ‘ of his being the Son of God.

‘ But it may be said, what need is there that  
 ‘ the Father should so interpose an act of his will  
 ‘ and sovereign pleasure, as to this *honouring of*  
 ‘ *the Son*, seeing the sole cause and reason of  
 ‘ this divine honour is the *divine nature*, which the  
 ‘ Son is no less partaker of than the Father ? I  
 ‘ answer, (1.) He doth not in this command in-  
 ‘ tend the honour and worship of Christ abso-  
 ‘ lutely as God, but *distinctly as the Son*, which  
 ‘ peculiar worship was not known under the old  
 ‘ Testament, but was now declared necessary in  
 ‘ the committing all power, authority and judg-  
 ‘ ment unto him. This is the *honour* whereof

we

‘ we speak. (2.) He doth it, lest any should conceive that *as he was now sent of the Father*, and that in the *form of a servant*, this honour should not be due unto him. And the world was then far from thinking that it was so, and many I fear are yet of the same mind.

‘ He is therefore to be honoured by us, according to the will of God, *καθὼς in like manner* as we honour the father. (1). With the *same honour* ; that is, divine, sacred, religious and supreme. To honour the Father with other honour, is to dishonour him. When men design to give glory and honour to God which is not truly divine, it is idolatry. For this honour in truth is nothing but the ascription of all infinite divine excellencies unto him.

‘ And we do not honour *God the Father* with one kind of honour, and the Son with another. That were not to honour the Son *καθὼς* as we honour the Father, but in a way infinitely different from it. (2.) In the *same manner*, with the same faith, love, reverence and obedience, always, in all things, in all acts and duties of religion whatever.

‘ This *distinct honour* is to be given unto the person of the Son by vertue of this command of the Father, though originally on the account of his *oneness* in nature with the Father. And our duty herein is pressed with the highest enforcement ; *he that honours not the Son, honours not the Father. He who denieth the Son (herein) hath not the Father ; but he that acknowledgeth the Son hath the Father also* (a). For this is the record, that God hath given unto us eternal life, and this life is in the Son. He that hath the Son, hath life, and he that hath not the Son hath not  
‘ life



‘ *life* (a). If we are wanting herein ; whatever we  
 ‘ pretend, we do not worship nor honour God at  
 ‘ all.

‘ And there is reason to give this caution ; rea-  
 ‘ son to fear that this great fundamental princi-  
 ‘ ple of our religion, is, if not *disbelieved*, yet not  
 ‘ *much attended unto* in the world. Many who  
 ‘ profess a respect unto the *divine being*, and the  
 ‘ worship thereof, seem to have little regard unto  
 ‘ the *person of the Son* in all their religion. For  
 ‘ although they may admit of a customary inter-  
 ‘ position of his name in their religious worship ;  
 ‘ yet the same distinct veneration of him as of the  
 ‘ Father, they seem not to understand, or to be  
 ‘ exercised in. Howbeit all the acceptance of our  
 ‘ persons and duties with God, depend on this one  
 ‘ condition, *that we honour the Son even as we ho-*  
 ‘ *nour the Father*. To honour the Son as we  
 ‘ ought to honour the Father, is that which  
 ‘ makes us Christians, and which nothing else  
 ‘ will so do.

‘ This honour of the person of Christ may be  
 ‘ considered in the *duties* of it, wherein it doth con-  
 ‘ sist ; and in the principle, life, or spring of those  
 ‘ duties.

‘ The duties whereby we ascribe and express  
 ‘ divine honour unto Christ, may be reduced  
 ‘ unto two heads. (1.) *Adoration*. (2.) *Invo-*  
 ‘ *cation*.

‘ *Adoration is the prostration of soul before him*  
 ‘ *as God, in the acknowledgment of his divine ex-*  
 ‘ *cellencies and the ascription of them unto him*.

P. 118. ‘ This *adoration* is due continually to the  
 ‘ person of Christ, and that as in the exercise of the  
 ‘ office of mediation. It is due unto him from  
 ‘ the whole rational creation of God.

‘ A

‘ A glorious representation hereof, whether in  
 ‘ the church above, or in that militant here on  
 ‘ the earth, is given us (a).’ To which the reader  
 is refer’d.

P. 119. ‘ The especial object of divine adoration,  
 ‘ the *motives* unto it, and the *nature* of it, or what  
 ‘ it consisteth in, are here declared.

‘ The *object* of it is Christ, not separately, but  
 ‘ distinctly from the Father, and jointly with him.  
 ‘ And he is proposed, (1.) As having fulfilled the  
 ‘ work of his mediation in his incarnation and ob-  
 ‘ lation; as a *lamb slain*. (2.) In his glorious  
 ‘ exaltation, *in the midst of the throne of God*. The  
 ‘ principal thing that the heathen of old observed  
 ‘ concerning Christian religion, was, that in it,  
 ‘ *praises were sung to Christ as unto God*.

‘ The *motives* unto this adoration are the un-  
 ‘ speakable benefits which we receive by his me-  
 ‘ diation; *Thou art worthy, for thou wast slain, and*  
 ‘ *hast redeemed us unto God, &c.*

‘ Hereon the same glory, the same honour is  
 ‘ ascribed unto him as unto God the Father;  
 ‘  *blessing, honour, glory and power*, be unto him  
 ‘ that sits on the throne, and unto the lamb for  
 ‘ ever and ever.

‘ The *nature* of this adoration is described to  
 ‘ consist in three things. (1.) *Solemn prostration*.  
 ‘ And the four living creatures said, *Amen*. And the  
 ‘ four and twenty elders fell down and worshipped  
 ‘ him that liveth for ever and ever. So also is it  
 ‘ described (b). (2.) In the ascription of all divine  
 ‘ honour and glory, as is at large expressed (c).  
 ‘ (3.) In the way of expressing the design of their  
 ‘ souls in this adoration which is by the praises;  
 ‘ *they sung a new song*; that is, of praise, for so  
 ‘ are all those *psalms* which have that title of a  
 ‘ *new*

(a) Rev. v. 6, 7, 8, 9, 10, 11, 12, 13, 14.  
 10, 11. (c) Ver. 11, 12, 13.

(b) Chap. iv.

*new song.* And in these things, namely, solemn prostration of soul in the acknowledgment of divine excellencies, ascriptions of glory and honour with praise, doth religious adoration consist. And they belong not unto the great holy society of them who worship above and here below, whose hearts are not always ready unto this solemn adoration of the lamb, and who are not on all occasions exercised therein.

And this adoration of Christ doth differ from the adoration of God absolutely considered, and of God as the Father, not in its nature, but meerly on the account of its *especial motives*. The principal motive unto the adoration of God absolutely considered, is the work of creation, the manifestation of his glory therein, with all the effects of his power and goodness thereon ensuing. So it is declared, *Thou art worthy O Lord to receive glory, and honour, and power, for thou hast created all things, and for thy pleasure they are and were created* (a). And the principal motive unto the adoration and worship of God as the father, is that *eternal love*, grace and goodness, which he is the fountain of in a peculiar manner (b). But the great motive unto the adoration of Christ is the work of redemption; *worthy is the lamb that was slain to receive power, and riches, and wisdom, strength, and honour, and glory, and blessing* (c). The reason whereof is given, *for thou wast slain and hast redeemed us unto God by thy blood, and hast made us unto our God kings and priests* (d). The adoration is the same, *blessing, honour, glory and power be unto him that sitteth on the throne and unto the lamb for evermore* (e). But the immediate motives of it are different, as its objects are distinct.

Herein

(a) Rev. iv. 8, 9, 10, 11. (b) Eph. i. 4, 5. (c) Rev. v. 12. (d) Ver. 9, 10. (e) Ver. 13.



' Herein no small part of the life of christian re-  
 ' ligion doth consist. The humbling of our souls  
 ' before the Lord Christ from an apprehension  
 ' of his divine excellencies, the ascription of glo-  
 ' ry, honour, praise, with thanksgiving unto him  
 ' on the great motive of the work of redemption  
 ' with the blessed effects thereof, are things where-  
 ' in the life of faith is continually exercised. Nor  
 ' can we have any evidence of an interest in that  
 ' blessedness which consists in the eternal assigna-  
 ' tion of all glory and praise unto him in heaven,  
 ' if we are not exercised unto this worship of him,  
 ' here on earth.

' *Invocation* is the second general branch of *di-*  
 ' *vine honour*, of that honour which is due and  
 ' paid unto the Son, as unto the Father. This is  
 ' the first exercise of divine faith, the breath of  
 ' the spiritual life. And it consisteth in two  
 ' things; or hath two parts. (1.) And *ascription*  
 ' of all divine properties and excellencies unto  
 ' him whom we invoke. This is essential unto  
 ' prayer, which without it is but vain babbling.  
 ' Whoever cometh unto God hereby, must be-  
 ' lieve that he is, and that he is the rewarder of  
 ' them that diligently seek him. (2.) There is  
 ' in it also a *representation* of our wills, affections  
 ' and desires of our souls unto him on whom we  
 ' call, with an expectation of being heard and re-  
 ' lieved, by vertue of his infinitely divine excellen-  
 ' cies. This is the proper acting of faith with  
 ' respect unto ourselves; and hereby it is our du-  
 ' ty to give honour unto the person of Christ.

' When he himself died in the flesh, he com-  
 ' mitted his departing soul by *solemn invocation*  
 ' into the hands of his Father; *Father into thy*  
 ' *hands I commit my spirit* (a). And to evidence  
 ' that it is the will of God, that we should honour

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‘ the Son, as we honour the Father, even as the  
 ‘ Son himself in his human nature, who is our  
 ‘ example, honoured the Father ; he who first  
 ‘ died in the faith of the gospel, bequeathed his  
 ‘ departing soul into the hands of *Jesus Christ* by  
 ‘ *solemn invocation*. They stoned Stephen, ἐπικαλέ-  
 ‘ μενον, *solemnly invoking, and saying, Lord Jesus*  
 ‘ *receive my spirit* (a). And having by faith and  
 ‘ prayer, left his own soul fate in the hand of the  
 ‘ Lord *Jesus*, he adds one petition more unto  
 ‘ him, wherewith he died, *Lord, lay not this sin to*  
 ‘ *their charge* (b). Herein did he give divine ho-  
 ‘ nour unto Christ in the especial *invocation* of his  
 ‘ name, in the highest instances that can be con-  
 ‘ ceived. In his first request wherein he commit-  
 ‘ ted his departing soul into his hands, he ascribed  
 ‘ unto him divine omniscience, omnipresence, love  
 ‘ and power ; and in the latter for his enemies,  
 ‘ divine authority and mercy to be exercised in  
 ‘ the pardon of sin. In his example is the rule  
 ‘ established, for the especial invocation of Christ  
 ‘ for the effects of divine power and mercy.

‘ Hence the apostle describeth the church or  
 ‘ believers, and distinguisheth it, or them, from  
 ‘ all others, by the discharge of this duty, *with*  
 ‘ *all that call on the name of our Lord Jesus Christ,*  
 ‘ *both their Lord and ours* (c). To call on the  
 ‘ name of the Lord *Jesus* expresseth solemn in-  
 ‘ vocation in the way of religious worship. The  
 ‘ Jews did call on the name of God. All others  
 ‘ in their way called on the names of their Gods.  
 ‘ This is that whereby the church is distinguish-  
 ‘ ed from them all ; *it calls on the name of our Lord*  
 ‘ *Jesus Christ*.

‘ He requires that as we *believe on God*, that is,  
 ‘ the Father, so we should *believe on him also*, and  
 ‘ there-

(a) Acts vii. 59.

(b) Ver. 60.

(c) 1 Cor. i. 2,

therein honour the Son, as we honour the Father (a). The nature of this faith, and the manner how it is exercised on Christ, we shall declare afterwards. But the apostle treating of the nature and efficacy of this invocation, affirms that we *cannot call on him in whom we have not believed* (b). Whence it follows on the contrary, that he on whom we *are bound to believe, on him it is our duty to call*. So the whole scripture is closed with a prayer of the church unto the Lord Christ, expressing their faith in him; *even I come Lord Jesus* (c).

P. 125. Wherefore the ground of the actual *affirmation of divine honour* unto the person of Christ in both branches of it, *adoration and invocation*, is faith in him. So he said unto the blind man whose eyes he opened, *believest thou on the Son of God* (d)? And he said, *Lord I believe, and he worshipped him* (e). All divine worship or adoration, is a consequent effect and fruit of faith. So also is *invocation*; for *how can they call on him in whom they have not believed* (f). Him, in whom we believe, we ought to adore and invoke. For these are the principal ways whereby divine faith doth act itself. And so to adore or invoke any, in whom we ought not to believe, is idolatry.

This faith therefore on the person of Christ is *our duty*. Yea such a duty it is, as that our eternal condition doth more peculiarly depend on the performance or nonperformance of it, than on any other duty whatever. For constantly under those terms it is prescribed unto us: *He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but*

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the

(a) John. xiv. 1. (b) Rom. x. 14. (c) Rev. xxii. 20.  
(d) John ix. 35. (e) Ver. 38. (f) Rom. x. 14.



‘ the wrath of God abideth on him (a). Wherefore  
 ‘ the nature and exercise of this faith must be in-  
 ‘ quired into.

‘ 1. There is a *faith* which is exercised towards  
 ‘ those by whom the mind and will of God is re-  
 ‘ vealed. So it is said of the *Israelites*, *they be-*  
 ‘ *lieved the Lord and Moses* (b), that is, that he  
 ‘ was sent of God, was no deceiver, that it was  
 ‘ the word and will of God which he revealed un-  
 ‘ to them. *Believe in the Lord your God, so*  
 ‘ *shall ye be established, believe his prophets, so shall*  
 ‘ *ye prosper* (c). It was not the persons of the  
 ‘ prophets, but their *message* that was the object  
 ‘ of the faith required. It was to believe *what*  
 ‘ *they said*, as from God, not to believe in them,  
 ‘ as if they were God. So it is explained by the  
 ‘ apostle, *king Agrippa, believest thou the prophets?*  
 ‘ *I know that thou believest* (d). He believed that  
 ‘ they were sent of God, and that the word they  
 ‘ spoke was from him; otherwise there was no  
 ‘ *believing of them* who were dead so many ages  
 ‘ before.

‘ And this is all the faith in Christ himself which  
 ‘ some will allow. To believe in Christ, they  
 ‘ say, *is only to believe the doctrine of the gospel* re-  
 ‘ vealed by him. Hence they deny that any  
 ‘ could believe in him, before his coming into  
 ‘ the world, and the declaration of the mind of  
 ‘ God in the gospel made by him. An assent un-  
 ‘ to the truth of the gospel as revealed by Christ,  
 ‘ is with them the whole of that faith in Christ  
 ‘ Jesus which is required of us.

‘ Of all that *poison* which at this day is diffused  
 ‘ in the minds of men, corrupting them from the  
 ‘ mystery of the gospel, there is no part that is  
 ‘ more

(a) John iii. 36. (b) Exod. xiv. 33. (c) 1 Chron.  
 xx. 20. (d) Act. xxvi. 27.

' more pernicious than this one perverse imagi-  
 ' nation, that to *believe in Christ* is nothing at all  
 ' but to *believe the doctrine of the g-spel*, which yet  
 ' we grant is included therein. For as it allows  
 ' the consideration of no office in him, but that  
 ' of a *prophet*, and that not as vested and exer-  
 ' cised in his divine person, so it utterly over-  
 ' throws the whole foundation of the relation  
 ' of the church unto him, and salvation by  
 ' him.

' That which suits my present design is to e-  
 ' vince that it is the *person of Christ* which is the  
 ' first and principal object of that faith where-  
 ' with we are required to believe in him ; and  
 ' that so to do, is not only to assent unto the  
 ' truth of the doctrine revealed by him, but also  
 ' to place our *trust and confidence in him*, for mer-  
 ' cy, relief and protection, for righteousness, life  
 ' and salvation, for a blessed resurrection and eter-  
 ' nal reward. This I shall first manifest from  
 ' some few of those multiplied testimonies, where-  
 ' in this truth is declared, and whereby it is con-  
 ' firmed, as also with some arguments taken  
 ' from them, and then proceed to declare the  
 ' ground, nature and exercise of this faith it-  
 ' self.

' As unto the testimonies confirming this truth,  
 ' it must be observed of them all in general, that  
 ' wherever faith is required towards our Lord  
 ' Jesus Christ, it is still called believing *in him*,  
 ' or *on his name*, according as faith in God ab-  
 ' solutely is every where expressed. If no more  
 ' be intended but only the belief of the doctrine  
 ' revealed by him ; then whose doctrine soever  
 ' we are obliged to believe, we may be rightly  
 ' said to *believe in them*, or to believe on their  
 ' name. For instance, we are obliged to believe  
 ' the doctrine of *Paul* the apostle, the revelations  
 ' made

made by him, and that on the hazard of our eternal welfare, by the unbelieving of them. Yet that we should be said to *believe in Paul*, is that which he did utterly detest (a).

For the places themselves the reader may consult among others (b). There is not one of these but sufficiently confirms the truth. Some few others not named may be briefly insisted on.

*Ye believe in God, believe also in me* (c). The distinction made between God and him, limits the name of God unto the person of the father. Faith is required in them both, and that distinctly; *ye believe in God, believe also in me*. And it is the same faith of the same kind, to be exercised in the same way and manner, that is required, as is plain in the words. They will not admit of a double faith, of one sort in God, and of another in Christ, or of a distinct way of their exercise.

Wherefore as faith divine is fixed on, and terminated in the person of the Father, so is it likewise distinctly in and on the person of the Son; and it was to evidence his divine nature unto them, which is the ground and reason of their faith, that he gave his command unto his disciples. This he farther testifies (d). And as unto the *exercise* of this faith, it respected the relief of their souls under troubles, fears and disconsolations. *Let not your heart be troubled, ye believe in God, believe also in me*. To believe in him unto the relief of our souls against troubles, is not to assent meerly unto the doctrine

(a) 1 Cor. i. 13, 15. (b) John i. 12. Chap. iii. 16, 18, 36. Chap. vi. 29, 35, 41. Chap. vii. 38, 39. Act. xiv. 23. Chap. xvi. 31. Chap. xix. 4. Chap. xxiv. 24. Chap. xxvi. 18. Rom. iii. 26. Chap. ix. 33. Chap. x. 11. 1 Pet. ii. 6. 1 John. v. 10, 13. (c) John xiv. 1. (d) Ver. 9, 10, 11.



‘ trine of the gospel, but also to place our *trust*  
 ‘ and confidence in him, for *such* supplies of grace,  
 ‘ for *such* an exercise of the acts of his divine  
 ‘ power, as whereby we may be supported and  
 ‘ delivered. And we have herein the whole of  
 ‘ what we plead : divine faith acted distinctly  
 ‘ in, and terminated on the person of Christ,  
 ‘ and that with respect unto supplies of grace  
 ‘ and mercy from him in a way of divine power.

‘ So he speaks unto *Martha*, *He that believeth*  
 ‘ *in me, though he were dead, yet shall he live, and*  
 ‘ *whosoever liveth and believeth on me, he shall ne-*  
 ‘ *ver die, believest thou this?* whereunto she an-  
 ‘ swers, *yea Lord, I believe that thou art Christ*  
 ‘ *the Son of God* (a). His person was the object of  
 ‘ her faith, and her belief in him comprized a  
 ‘ trust for all spiritual and eternal mercies.

‘ I shall add one more wherein not only the  
 ‘ thing it self, but the especial ground and reason  
 ‘ of it is declared. *The life which I now live in*  
 ‘ *the flesh, I live by the Faith of the Son of God,*  
 ‘ *who loved me, and gave himself for me* (b). That  
 ‘ faith he asserts which is the cause and spring of  
 ‘ our spiritual life ; that life unto God, which we  
 ‘ lead in the flesh, or whilst we are in the body  
 ‘ not yet admitted unto sight and enjoyment.  
 ‘ Of this faith the Son of God is both the au-  
 ‘ thor and the object, the latter whereof is here  
 ‘ principally intended. And this is evident from  
 ‘ the reason and motive of it, which are expres-  
 ‘ sed. This faith I live by, am in the continual  
 ‘ exercise of, because he *loved me, and gave him-*  
 ‘ *self for me*. For this is that which doth power-  
 ‘ fully influence our hearts to fix our faith in  
 ‘ him and on him. And that person who so lov-  
 ‘ ed us, is the same in whom we do believe. If  
 ‘ his person was the *seat* of his own love, it is  
 ‘ the

(a) John 11, 25, 26, 27.

(b) Gal. ii, 20.

‘ the *object* of our faith. And this faith is not  
 ‘ only our duty, but our life. He that hath it  
 ‘ not, is dead in the sight of God.

‘ But I hope it is not yet necessary to multiply  
 ‘ testimonies to prove it our duty to believe in  
 ‘ Jesus Christ; that is, to believe in the person  
 ‘ of the Son of God. for other *faith* in Christ  
 ‘ there is none; yet I shall add one or two con-  
 ‘ siderations in the confirmation of it.

‘ 1. There is no more necessary hereunto,  
 ‘ namely, to prove the person of Christ, the Son  
 ‘ of God, to be the proper and distinct object of  
 ‘ faith divine, than what we have already de-  
 ‘ monstrated concerning the solemn invocation  
 ‘ of him. For said the apostle, *how shall they*  
 ‘ *call on him on whom they have not believed* (a)?  
 ‘ It holds on either side. We cannot, we ought  
 ‘ not to call on him in whom we do not, we  
 ‘ ought not to believe. And in whom we do  
 ‘ believe, on him we ought to call. Wherefore  
 ‘ if it be our duty to call on the name of Christ,  
 ‘ it is our duty to believe in the person of Christ.  
 ‘ And if to believe in Christ be no more but to  
 ‘ believe the doctrine of the gospel which he hath  
 ‘ revealed; then every one whose doctrine we  
 ‘ are obliged to believe, on them we ought to  
 ‘ call also. And on this ground we may call on  
 ‘ the names of the prophets and apostles, as well  
 ‘ as on the name of Jesus Christ, and be saved  
 ‘ thereby. But whereas *invocation* or prayer pro-  
 ‘ ceedeth from faith, and that prayer is for mer-  
 ‘ cy, grace, life and eternal salvation, faith must  
 ‘ be fixed on the person so called on, as able to  
 ‘ give them all unto us, or that prayer is in  
 ‘ vain.

‘ Again, that we are *baptized* into the name of  
 ‘ Jesus Christ, and that distinctly with the father,  
 ‘ is

' is a sufficient evidence of the necessity of faith  
 ' in his person. For we are therein given up un-  
 ' to universal spiritual subjection of soul unto  
 ' him, and dependance on him. Not to believe  
 ' in him, on his name, that is his person, when  
 ' we are so given up unto him, or *baptized* into  
 ' him, is virtually to renounce him. But to put  
 ' a present close unto this contest. Faith in Christ  
 ' is that grace whereby the church is united unto  
 ' him, incorporated into one mystical body with  
 ' him. It is thereby that he *dwells in them*, and  
 ' they in him. By this alone are all supplies of  
 ' grace derived from him unto the whole body.  
 ' Deny his person to be the proper and immedi-  
 ' ate object of this faith, and all these things are  
 ' utterly overthrown, that is, the whole spiritual  
 ' life and eternal salvation of the church.

' This faith in the person of Christ which is the  
 ' foundation of all that divine honour in sacred  
 ' adoration and invocation which is assigned un-  
 ' to him, may be considered two ways. (1.) As  
 ' it respects his person absolutely. (2.) As he  
 ' is considered in the discharge of the office of  
 ' Mediation.

' In the first sense faith is placed absolutely and  
 ' ultimately on the person of Christ, even as on  
 ' the person of the Father. *He counts it no rob-*  
 ' *bery* herein to be equal with the Father. And  
 ' the reason hereof is because the divine nature  
 ' it self is the proper and immediate object of  
 ' this faith, and all the acts of it. This being  
 ' one and the same in the person of the Father  
 ' and of the Son, as also of the holy spirit, two  
 ' things do follow thereon. (1.) That each per-  
 ' son is *equally* the object of our faith, because  
 ' equally participant of that nature which is the  
 ' formal reason and object of it. (2.) It follows  
 ' also, that in acting faith on, and ascribing there-  
 '



' withal divine honour unto any one person, the  
 ' other are not excluded, yea they are *included*  
 ' therein. For by reason of the mutual inbeing  
 ' of the divine persons, in the unity of the same  
 ' nature, the object of all spiritual worship is un-  
 ' divided. Hence are those expressions of the  
 ' scriptures; *he that hath seen the Son, hath seen*  
 ' *the Father; he that honoureth the Son, honour-*  
 ' *eth the Father, for he and the Father are one.*

' And to clear our present design, three things  
 ' may be observed from hence, namely, that the  
 ' divine nature, with all its essential properties,  
 ' is the formal reason, and only ground of di-  
 ' vine faith. As,

' That the Lord Christ is not the *absolute and*  
 ' *ultimate object* of our faith, any otherwise but  
 ' under this consideration, of his being partaker  
 ' of the nature of God, of his being in the form  
 ' of God, and equal unto him. Without this,  
 ' to place our faith in him would be robbery  
 ' and sacrilege; as is all the pretended faith of  
 ' them, who believe not his divine person.

' 2. There is no derogation from the honour and  
 ' glory of the Father, not the least diversion of  
 ' any one single act of duty from him, nor from  
 ' the holy spirit, by the especial actings of faith  
 ' on the person of Christ. For all divine honour  
 ' is given solely unto the divine nature. And  
 ' this being absolutely the same in each Person,  
 ' in the honouring of one, they are all equally  
 ' honoured. He that honoureth the Son, he  
 ' therein honoureth the Father also.

' 3. Hence it appears what is that *especial act-*  
 ' *ing of faith* on the person of Christ which we  
 ' intend, and which in the scripture is given in  
 ' charge unto us, as indispensably necessary unto  
 ' our salvation. And there are three things to be  
 ' considered in it. (1.) That his *divine nature* is  
 ' the

' the proper formal object of this faith, on the  
 ' consideration whereof alone, it is fixed on him.  
 ' If you ask a reason why I believe on the Son  
 ' of God ; if you intend what cause I have for  
 ' it, what motives unto it, I shall answer, it is  
 ' because of what he hath done for me, whereof  
 ' afterwards ; so doth the apostle (a). But if you  
 ' intend, what is the *formal reason*, ground and  
 ' warranty whereon I thus believe in him, or place  
 ' my trust and confidence in him, I say it is on-  
 ' ly this, that he is *over all God blessed for ever* ;  
 ' and were he not so, I could not believe in him.  
 ' For to believe in any, is to expect from him  
 ' that to be done for me, which none but God can  
 ' do (2.) That the *entire person* of Christ as God  
 ' and Man, is the immediate object of our faith  
 ' herein. The divine nature is the reason of it ;  
 ' but his divine person is the *object* of it. In placing  
 ' our faith on him, we consider him as God and  
 ' Man in one and the same person. We believe  
 ' in him because he is God ; but we believe in  
 ' him as he is God and Man in one person.

' And this consideration of the person of Christ,  
 ' namely as he is God and Man, in our acting of  
 ' faith on him, is that which renders it *peculiar*,  
 ' and limits or determines it unto his person ; be-  
 ' cause he only is so ; the Father is not, nor the  
 ' holy spirit. That faith which hath the person  
 ' of God and Man for its object, is peculiarly and  
 ' distinctly placed on Christ. (3.) The motives  
 ' unto this distinct acting of faith on his person,  
 ' are always to be considered, as those also which  
 ' render this faith peculiar. For the things which  
 ' Christ hath done for us, which are the motives  
 ' of our faith in him, were peculiar unto him  
 ' alone, as in the place before quoted (a). Such  
 ' are all the works of his mediation with all the

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' fruits

(a) Gal. ii. 20.

(b) Ibid.

' fruits of them whereof we are made partakers  
 ' So God in the first command, wherein he re-  
 ' quires all faith, love and obedience from the  
 ' church, enforced it with the consideration of a  
 ' signal benefit which it had received, and therein  
 ' a type of all spiritual and eternal mercies (a).  
 ' Hence two things are evident which clearly state  
 ' this matter.

' 1. That faith which we place upon, and the  
 ' honour which we give thereby unto the person  
 ' of Christ, is equally placed on, and honour é-  
 ' qually given thereby unto the other persons of  
 ' the Father and the Holy Spirit, with respect *un-*  
 ' *to that nature* which is the formal reason and  
 ' cause of it. But it is peculiarly fixed on Christ,  
 ' with respect unto his person as God and Man,  
 ' and the motives unto it, in the acts and bene-  
 ' fits of his mediation.

' 2. *All of Christ* is considered and glorified in  
 ' this acting of faith on him. His *divine nature*  
 ' as the formal cause of it. His *divine entire per-*  
 ' *son* God and Man, as its proper object; and the  
 ' *benefits* of his mediation as the especial motives  
 ' thereunto.

' This faith in the person of Christ is the spring  
 ' and fountain of our spiritual life. We live by  
 ' the faith of the son of God. In and by the  
 ' actings hereof it is preserved, encreased and  
 ' strengthened. *For he is our life* (b). And all  
 ' supplies of it are derived from him by the act-  
 ' ings of faith in him. We receive the forgive-  
 ' ness of sins, and an inheritance among them that  
 ' are sanctified *by the faith that is in him* (c).  
 ' Hereby *do we abide in him*, without which we  
 ' can do nothing (d). Hereby is our peace with  
 ' God maintained. *For he is our peace* (e). And  
 ' in

(a) Exod. xx. 23. (b) Col. ii. 4. (c) Act. xxvi.  
 18. (d) John xv. 5. (e) Ephes. ii. 14.



‘ in him we have peace according to his promise (a). All strength for the mortification of sin, for the conquest of temptations, all our encrease and growth in grace, depend on the constant actings of this faith in him.

‘ The way and method of this faith is that which we have described. A due apprehension of the love of Christ, with the effects of it in his whole mediatory work on our behalf, especially in his giving himself for us, and our redemption by his blood, is the great *motive* thereunto. They whose hearts are not deeply affected herewith, can never believe in him in a due manner. *I live*, saith the apostle, by the faith of the Son of God, *who loved me, and gave himself <sup>for</sup> me*. Unless a sense hereof be firmly implanted on our souls; unless we are deeply affected with it, our faith in him would be weak and wavering, or rather none at all. The due remembrance of what the blessed Lord Jesus hath done for us, of the ineffable love which was the spring, cause and fountain of what he so did, thoughts of the mercy, grace, peace and glory which he hath procured thereby, are the great and unconquerable *motives* to fix our faith, hope, trust and confidence in him.

‘ His *divine nature* is the ground and warranty for our so doing. This is that from whence he is the due and proper object of all divine faith and worship. From the power and vertue thereof do we expect and receive all those things in which our believing on him we seek after. For none but God can bestow them on us, or work them in us. There is in all the actings of our faith on him, the voice of the confession of *Thomas, My Lord and my God*.

‘ His

‘ His divine person wherein he is God and Man,  
 ‘ wherein he hath that nature which is the *formal*  
 ‘ Object of divine worship, and wherein he  
 ‘ wrought all those things which are the *motives*  
 ‘ thereunto, is the object of this faith, which gives  
 ‘ its difference and distinction from faith in God  
 ‘ in general, and faith in the person of the Fa-  
 ‘ ther, as the fountain of grace, love and power.

‘ 2. Faith is acted on Christ under the formal  
 ‘ notion of *mediator between God and man*. So it is  
 ‘ expressed, *Who by him do believe in God that rais-*  
 ‘ *ed him up from the dead, and gave him glory, that*  
 ‘ *your faith and hope might be in God* (a). And  
 ‘ this acting of faith towards Christ, is not con-  
 ‘ trary unto that before described, nor inconsis-  
 ‘ tent with it, though it be distinct from it. To  
 ‘ deny the person of Christ to fall under this dou-  
 ‘ ble consideration, of a divine person absolutely,  
 ‘ wherein he is *over all God blessed for ever*, and  
 ‘ as *manifested in the flesh*, exercising the office of  
 ‘ mediator between God and man, is to renounce  
 ‘ the gospel. And according unto the variety of  
 ‘ these respects, so are the actings of faith vari-  
 ‘ ous; some on him absolutely on the motives of  
 ‘ his mediation; some on him as mediator only.  
 ‘ And how necessary this variety is unto the life,  
 ‘ supportment and comfort of believers, they all  
 ‘ know in some measure who are so. See our *ex-*  
 ‘ *position on Heb. i. 1, 2, 3*. Sometimes faith con-  
 ‘ siders him *as on the throne*; sometimes as *stand-*  
 ‘ *ing at the right hand of God*; sometimes as *over*  
 ‘ *all God blessed for ever*; sometimes as media-  
 ‘ tor between God and man, the man Christ Jesus.  
 ‘ Sometimes his glorious power; sometimes his  
 ‘ infinite condescension is their relief.

‘ Wherefore in the sense now intended, he is  
 ‘ considered as the ordinance, as the servant of  
 ‘ God

God who raised him up from the dead, and gave him glory. So our faith respects not only his person, but all the acts of his office. It is faith in his blood (a). It is the will of God, that we should place our faith and trust in him and them, as the only means of our acceptance with him, of all grace and glory from him. This is the proper notion of a mediator. So is he not the ultimate object of our faith, wherein it rests, but God through him. Through him have we an access in one spirit unto the Father (b). So he is the way whereby we go to God (c). See (d). And this also is faith in him, because he is the immediate though not the ultimate object of it (e).

This is that which renders our faith in God evangelical. The especial nature of it ariseth from our respect unto God in Christ, and through him. And herein faith principally regards Christ in the discharge of his sacerdotal office. For although it is also the principle of all obedience unto him in his other offices, yet as unto fixing our faith in God through him, it is his sacerdotal office and the effects of it, that we rest upon and trust unto. It is through him as the high priest over the house of God, as he who hath made for us a new and living way into the holy place, that we draw nigh to God (f).

No comfortable refreshing thoughts of God, no warrantable or acceptable boldness in an approach and access unto him, can any one entertain or receive, but in this exercise of faith on Christ as the mediator between God and man. And if in the practice of religion, this regard

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(a) Rom. iii. 25, (b) Ephes. ii. 18. (c) John xiv 6. (d) Heb. x. 19, 20, 21, (e) Act, xxvi 18. (f) Heb. iv. 14, 15, 16. Chap. x, 19, 21, 22. 1 John i. 2.



of faith unto him, this acting of faith on God through him, be not the principle whereby the whole is animated and guided, *Christianity* is renounced, and the vain cloud of natural religion embraced in the room of it. Not a *verbal* mention of him, but the *real* intention of heart to come unto God by him is required of us; and thereinto all expectation of acceptance with God, as unto our persons or duties is resolved.

We have had great endeavours of late by the *Socinians* to set forth and adorn a *natural religion*, as if it were sufficient unto all ends of our living unto God. But as most of its pretended ornaments are stolen from the gospel, or are framed in an emanation of light from it, such as nature of itself could not rise up unto; so the whole proceeds from a dislike of the mediation of Christ, and even weariness of the profession of faith in him. So is it with the minds of men, who were never affected with supernatural revelations, with the mystery of the gospel, beyond the owning of some notions of truth, who never had experience of its power in the life of God.

But here lies the trial of faith truly *evangelical*. Its steady beholding of the sun of righteousness proves it genuine and from above. And let them take heed who find their hearts remiss or cold in this exercise of it. When men begin to satisfy themselves with general hopes of mercy in God without a continual respect unto the interposition and mediation of Christ, whereinto their hope and trust is resolved, there is a decay in their faith, and proportionably in all other *evangelical* Graces also. Herein lies the mystery of christian religion, which the world seems to be almost weary of.

\* *The especial principle of obedience unto the person  
 \* of Christ; which is love. Its truth and reality  
 \* vindicated.*

P. 1 J<sup>2</sup> \* *The person of Christ is the principal ob-  
 \* ject of the love of God, and of the whole creation  
 \* participant of his image. The reason why I thus  
 \* extend the assertion, will appear in the declara-  
 \* tion of it.*

\* 1. No small part of the eternal blessedness of  
 \* the holy God, consisteth in the *mutual love of  
 \* the Father and the Son, by the Spirit.* As he is  
 \* the only begotten of the Father, he is the first  
 \* necessary, adequate, compleat object of the  
 \* whole love of the Father. In him was the in-  
 \* effable, eternal, unchangeable delight and com-  
 \* placency of the Father, as the full object of  
 \* his love. The same is expressed in that descrip-  
 \* tion of him, *The only begotten Son, who is in the  
 \* bosom of the Father* (a). His being the only be-  
 \* gotten Son declares his eternal relation unto the  
 \* person of the Father, of whom he was begot-  
 \* ten. Hereon he is in the *bosom of the Father*;  
 \* in the eternal embraces of his love, as his on-  
 \* ly begotten son. The Father loves, and can-  
 \* not but love his own nature and essential image  
 \* in him.

\* Herein originally is God love. *For God is  
 \* love* (b). This is the fountain and *prototype* of  
 \* all love, as being eternal and necessary. All  
 \* other acts of love are in God but emanations  
 \* from hence, and effects of it. *As he doth good,  
 \* because he is good, so he loveth, because he is  
 \* love. He is love eternally and necessarily in*

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\* this

‘ this love of the Son ; and all other workings  
 ‘ of love, are but acts of his will, whereby some-  
 ‘ what of it is outwardly expressed. And all  
 ‘ love in the creation was introduced from this  
 ‘ fountain, to give a shadow and resemblance  
 ‘ of it.

P. 174. ‘ Again, he is the *peculiar object of the*  
 ‘ *love of the Father*, of the love of God, as he  
 ‘ is *incarnate*, as he hath taken on him, and hath  
 ‘ now discharged the work of mediation, or con-  
 ‘ tinues in the discharge of it ; that is, the *person*  
 ‘ *of Christ, as God-man*, is the peculiar object of  
 ‘ the divine love of the Father. The person of  
 ‘ Christ in his divine nature is the adequate ob-  
 ‘ ject of that love of the Father which is *ad intra*,  
 ‘ a natural necessary act of the divine essence in  
 ‘ its distinct personal existence : and the person  
 ‘ of Christ as *incarnate*, as cloathed with humane  
 ‘ nature, is the first and full object of the love  
 ‘ of the Father in those acts of it, which are *ad*  
 ‘ *extra*, or are towards any thing without himself.  
 ‘ So he declares himself in the prospect of his fu-  
 ‘ ture incarnation and work. *Behold my servant*  
 ‘ *whom I uphold, mine elect in whom my soul delight-*  
 ‘ *eth* (a).

### C H A P. XIII. Page 182.

‘ *The nature, operations and causes of divine love,*  
 ‘ *as it respects the person of Christ.*

P. 185. ‘ The goodness of God as a creator,  
 ‘ preserver and rewarder, was a sufficient, yea the  
 ‘ *adequate object* of all love antecedently unto the  
 ‘ entrance of sin and misery. In them, in God no-  
 ‘ those considerations might the soul of man find  
 ‘ full satisfaction as unto its present and future  
 ‘ blessed-



' blessedness. But since the passing of sin misery  
 ' and death upon us, our love can find no ami-  
 ' ableness in any goodness, no rest, complacency  
 ' and satisfaction in any, but what is effectual  
 ' in that grace and mercy by Christ, which we  
 ' stand in need of, for our present recovery and  
 ' future reward. Nor doth God require of us  
 ' that we should love him otherwise but as he *i-*  
 ' *in Christ reconciling the world unto himself.* So  
 ' the apostle fully declares it. *In this was mani-*  
 ' *fested the love of God towards us, because that God*  
 ' *sent his only begotten son into the world, that we*  
 ' *might live through him: herein is love, not that*  
 ' *we loved God, but that he loved us, and sent his*  
 ' *son to be the propitiation for our sins. And we*  
 ' *have known and believed the love that God hath*  
 ' *to us: God is love, and he that dwelleth in love,*  
 ' *dwelleth in God, and God in him (a).* God is  
 ' love, of a nature infinitely good and gracious,  
 ' so as to be the only object of all divine love,  
 ' But this love can no way be known, or be so  
 ' manifested unto us, as that we may and ought  
 ' to love him, but by his *love in Christ*, his send-  
 ' ing of him, and loving us in him. Before this,  
 ' without this, we do not, we cannot love God.  
 ' For *herein is love, not that we loved God, but*  
 ' *that he loved us, and sent his son to be the propi-*  
 ' *tiation for our sins.* This is the cause, the spring  
 ' and fountain of all our love unto him. They  
 ' are but empty notions and imaginations, which  
 ' some speculative persons please themselves with-  
 ' al, about love unto the divine goodness abso-  
 ' lutely considered. For however infinitely ami-  
 ' able it may be in itself, it is not so really unto  
 ' them, it is not suited unto their state and con-  
 ' dition, without the consideration of the commu-  
 ' nications of it unto us, in Christ.

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P. 192.

(a) 1 John iii. 9, 10 16.

P. 192. ‘ 1. The *formal object* of this love, is  
 ‘ the *essential properties* of the *divine nature*, its  
 ‘ infinite goodness in particular. Wherever these  
 ‘ are, there is the object and reason of this love.  
 ‘ But they are all of them in the *person of the*  
 ‘ *Son*, no less than in the person of the Father.  
 ‘ As therefore we love the Father on this ac-  
 ‘ count, so are we to love the Son also. But

‘ 2. The *person of Christ* is to be considered  
 ‘ as he was incarnate or cloathed with our na-  
 ‘ ture. And this takes nothing off from the  
 ‘ *formal reason* of this love, but only makes an  
 ‘ addition unto the motives of it. This indeed  
 ‘ for a season veiled the loveliness of his di-  
 ‘ vine excellencies, and so turned aside the eyes  
 ‘ of many from him. For when he took on him  
 ‘ *the form of a servant*, and made himself of no  
 ‘ *reputation*, he had unto them who looked on  
 ‘ him with carnal eyes, *neither form nor comli-*  
 ‘ *ness* that he should be desired or beloved.  
 ‘ Howbeit the entire person of Christ, God and  
 ‘ Man, is the object of this divine love, in all  
 ‘ the acts of the whole exercise of it. That  
 ‘ single effect of infinite wisdom and grace in  
 ‘ the union of the divine and humane natures,  
 ‘ in the one person of the Son of God, ren-  
 ‘ ders him the object of this love in a pecu-  
 ‘ liar manner.

The Dr. discoursing on the evidences of di-  
 vine wisdom in the contrivance of the work of  
 redemption, says, P. 286. ‘ Whereas there are  
 ‘ *three distinct persons* in the holy Trinity, it  
 ‘ became the wisdom of God, that *the Son, the*  
 ‘ *second person*, should undertake this work, and  
 ‘ be incarnate. I shall but sparingly touch on  
 ‘ this *glorious mystery*. For as unto the reason  
 ‘ of it, it is absolutely resolved into the *infinite*  
 ‘ *wisdom* and sovereign counsel of the divine  
 ‘ will.

will. And all such things are the objects of an holy admiration, not *curiously* to be enquired into. To intrude ourselves into the things *which we have not seen*, that is, which are not revealed in those concernments of them which are *not revealed*, is not unto the advantage of faith in our edification. But as unto what is declared of them, either immediately and directly, or by their *relation* unto other known truths, we may meditate on them unto the improvement of faith and love towards God. And some things are thus evident unto us in this mystery.

1. We had by sin lost *the image of God*, and thereby all gracious acceptance with him, all interest in his love and favour. In our recovery, as we have declared, this *image* is again to be restored unto us, or we are to be renewed *into the likeness of God*. And there was a condecency unto *divine wisdom*, that this work should in a peculiar manner be effected by him who is the *essential image* of God, that is, the Father. This as we have formerly shewed, was the person of the Son.

2. We were by nature the *sons of God*. We stood in relation of sons unto him by vertue of our creation, the communication of his image and likeness, with the preparation of an inheritance for us. On the same accounts the *angels* are frequently called the *sons of God*. This title, this relation unto God, we utterly lost by sin, becoming *aliens from him*, and enemies unto him. Without a recovery into this estate we cannot be restored, nor brought unto the enjoyment of God. And this cannot be done but by *adoption*. Now it seems convenient unto divine wisdom, that he should

re-



‘ recover our *son-ship* by *adoption*, who was himself the *essential* and *eternal Son of God*.

‘ 3. The sum of what we can comprehend in this great mystery ariseth from the consideration of the *order* of the holy persons of the blessed Trinity in their operations. For their *order* herein doth follow that of their subsistence. Unto this great work there are peculiarly required, *authority, love and power*, all directed by infinite *wisdom*. These originally reside in the *person of the Father*, and the acting of them in this matter is constantly ascribed unto him. He *sent the Son*, as he *gives the Spirit*, by an act of sovereign authority. And he sent the Son from his eternal *love*; he loved the world, and sent his Son to die. This is constantly assigned to be the effect of the love and grace of the *Father*. And he wrought in Christ, and he works in us, with respect unto the end of this mystery, with the *exceeding greatness of his power* (a). The Son who is the second person in the *order of subsistence*, in the order of operation puts the whole *authority, love and power* of the Father in execution.

‘ Wherefore this work of our redemption and recovery, being the especial effect of the *authority, love and power* of the Father, it was to be *executed* in and by the *person of the Son*; as the application of it unto us is made by the Holy Ghost. Hence it became not the *person of the Father* to *assume our nature*; it belonged not thereunto in the order of subsistence and operation in the blessed Trinity. The *authority, love and power*, whence the whole work proceeded, were his in a peculiar manner. But the *execution* of what infinite

‘ *wis-*

' wisdom designed in them and by them, be-  
 ' longed unto another. Nor did this belong  
 ' unto the person of the Holy Spirit, who in  
 ' *order* of divine operation following that of  
 ' his subsistence, was to perfect the whole work,  
 ' in making *application* of it unto the church  
 ' when it was wrought. Wherefore it was e-  
 ' very way suited unto divine wisdom, un-  
 ' to the order of the holy persons in their sub-  
 ' sistence and operation, that this work should  
 ' be undertaken and accomplished in the *person*  
 ' of the Son. What is farther must be referred  
 ' unto another world.

### CHAP. XVIII. P. 294.

' *The nature of the person of Christ, and the hy-*  
 ' *postatical union of his natures declared.*

' The nature or *constitution* of the person of  
 ' Christ hath been commonly spoken unto, and  
 ' treated of in the writings both of the antient  
 ' and modern *divines*. It is not my purpose in  
 ' this discourse to handle any thing that hath  
 ' been so fully already declar'd by others. How-  
 ' beit to speak something of it in this place,  
 ' is necessary unto the present work; and I  
 ' shall do it in answer unto a double end or  
 ' design.

' 1. To help those that believe, in the *re-*  
 ' *gulation* of their thoughts about this divine per-  
 ' son, so far as the scripture goeth before us.  
 ' It is of great importance unto our souls, that  
 ' we have *right conceptions* concerning him; not  
 ' only in general, and in opposition unto the  
 ' *pernicious heresies* of them by whom his di-  
 ' vine person, or either of his natures are de-  
 ' nied; but also in those especial instances where-  
 ' in

‘ in it is the most ineffable effect of divine wis-  
 ‘ dom and grace. For although the knowledge  
 ‘ of him mentioned in the gospel, be not con-  
 ‘ fined meerly unto his *person* in the constitution  
 ‘ thereof, but extends itself unto the *whole work*  
 ‘ of his *mediation*, with the design of God’s love  
 ‘ and grace therein, with our own duty thereon ;  
 ‘ yet is this knowledge of his *person* the founda-  
 ‘ tion of all the rest, wherein if we mistake or  
 ‘ fail, our whole building in the other parts of the  
 ‘ knowledge of him will fall unto the ground.  
 ‘ And although the saving knowledge of him is  
 ‘ not to be obtained without especial divine re-  
 ‘ velation (a), or saving illumination (b) ; nor can  
 ‘ we know him perfectly, until we come where  
 ‘ he, is to behold his glory (c), yet are instructions  
 ‘ from the scripture of use to lead us into those  
 ‘ farther degrees of the knowledge of him, which  
 ‘ are attainable in this life.

‘ 2. To manifest in particular how *ineffably di-*  
 ‘ *stinct the relation between the Son of God and the*  
 ‘ *Man Christ Jesus*, is from all that relation and  
 ‘ union which may be between God and believers,  
 ‘ or between God and any other creature. The  
 ‘ want of a true understanding hereof, is the *fun-*  
 ‘ *damental error* of many in our days. We shall  
 ‘ manifest thereupon how *it pleased the Father that*  
 ‘ *in him should all fulness dwell*, so that in all things  
 ‘ *he might have the pre-eminence* (d). And I shall  
 ‘ herein wholly avoid the curious enquiries, bold  
 ‘ conjectures, and unwarrantable determinations  
 ‘ of the *schoolmen* and some others. For many  
 ‘ of them designing to explicate this mystery, by  
 ‘ exceeding the bounds of scripture light and sa-  
 ‘ cred sobriety, have obscured it. Endeavouring  
 ‘ to render all things plain unto *reason*, they have  
 ‘ ex-

(a) Matth. xvi. 17. (b) 1 John v. 20. (c) Chap.  
 xvii. 24. (d) Col. i. 18, 19.



expressed many things *unsound as unto faith*, and fallen into manifold contradictions among themselves. I shall therefore confine myself in the explication of this mystery unto the propositions of divine revelation, with the just and necessary expositions of them.

What the scripture represents of the *wisdom of God* in this great work, may be reduced unto these four heads. (1.) The *assumption* of our nature into personal subsistence with the Son of God. (2.) The *union* of the two natures in that single person, which is consequential thereon. (3.) The *mutual communication* of those distinct natures, the divine and human, by virtue of that union. (4). The *enunciations* or predications concerning the person of Christ, which follow on that *union* and *communion*.

The first thing in the divine constitution of the person of Christ as God and Man, is *assumption*. That ineffable divine act I intend, whereby the person of the Son of God *assumed* our nature, or took it into a personal subsistence with himself. This the scripture expresseth sometimes *actively* with respect unto the divine nature acting in the person of the Son, the nature assuming; sometimes *passively* with respect unto the human nature, the nature *assumed*. The first it doth; *forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same*. For verily he took not on him the nature of angels, but he took on him the seed of Abraham (a). Being in the form of God, he took on him the form of a servant (b), and in fundry other places. The *assumption*, the taking of our human nature to be his own, by an ineffable act of his power and grace, is clearly

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‘ ex-

(a) Heb. ii. 14, 16.

(b) Phil. ii. 6, 7.

' expressed. And to take it to be his *own*, his  
 ' *own nature*, can be no otherwise but by giving  
 ' it a *subsistence in his own person*; otherwise his  
 ' *own nature* it is not, nor can be. Hence God  
 ' is said to *purchase his church with his own blood* (a).  
 ' That relation and denomination of *his own*, is  
 ' from the single person of him whose it is. The  
 ' latter is declared; *the word was made flesh* (b).  
 ' God sent his *own Son in the likeness of sinful flesh*  
 ' (c). *Made of a woman, made under the law* (d).  
 ' *Made of the seed of David according to the flesh* (e).  
 ' The eternal word, the Son of God, was not  
 ' *made flesh*, not made of a woman, nor of the  
 ' seed of *David*, by the *conversion of his substance*  
 ' or nature into flesh, which implies a contradic-  
 ' tion, and besides is absolutely destructive of the  
 ' divine nature. He could no otherwise there-  
 ' fore be *made flesh*, or *made of a woman*, but in  
 ' that our nature was *made his*, by his assuming  
 ' of it to be his own. The *same person* who be-  
 ' fore was not flesh, was not man, was made flesh  
 ' as man, in that he took our human nature to  
 ' be his own.

' This *ineffable act* is the foundation of the  
 ' divine relation between the Son of God, and  
 ' the Man Christ Jesus. We can only adore the  
 ' mysterious nature of it; *great is this mystery of*  
 ' *godliness*. Yet may we observe sundry things to  
 ' direct us in that duty.

' 1. As unto *original efficiency*, it was the act  
 ' of the divine nature, and so consequently of the  
 ' *Father, Son and Spirit*. For so are all outward  
 ' acts of God, the *divine nature* being the imme-  
 ' diate principle of all such operations. The wis-  
 ' dom, power, grace and goodness exerted therein  
 ' are *essential properties* of the divine nature.

' Where-

(a) Act. xx. 28. (b) John i. 14. (c) Rom. viii. 3.  
 (d) Gal. iv. 4. (e) Rom. i. 3.

Wherefore the acting of them originally belongs equally unto each person, *equally* participant of that nature. (2.) As unto *authoritative* designation, it was the act of the Father. Hence is he said to *send his Son in the likeness of sinful flesh* (a). (3.) As unto the *formation of the human nature*, it was the peculiar act of the spirit (b). (4.) As unto the *term of the assumption*, or the taking of our nature unto himself, it was the peculiar act of the person of the Son. Herein, as *Damascen* observes, the other persons had no concurrence, but only *κατὰ βούλησιν καὶ ἐνδοξίαν*, by *counsel and approbation*.

2. This *assumption* was the only *immediate act* of the divine nature on the human in the person of the Son. All those that follow in *subsistence, sustentation*, with all others that are communicative, do ensue thereon.

3. This *assumption* and the *hypostatical union* are distinct and different in the formal reason of them. *Assumption* is the *immediate act* of the divine nature in the person of the Son on the human; *union* is *mediate* by virtue of that assumption. (2.) *Assumption* is unto *personality*; it is that act whereby the Son of God and our nature became one person. *Union* is an act or relation of the natures subsisting in that one person. (3.) *Assumption* respects the *acting* of the divine, and the *passion* of the human nature, the one *assumeth*, the other is *assumed*. *Union* respects the *mutual relation* of the natures unto each other. Hence the divine nature may be said to be *united* unto the human, as well as the human unto the divine; but the divine nature cannot be said to be *assumed*, as the human is. Wherefore *assumption* denotes the *acting* of the

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‘ one

(a) Rom. viii. 3. Gal. iv. 4.

(b) Luk. i. 35.



‘ one nature, and the *passion* of the other, *union*  
 ‘ the *mutual relation* that is between them both.

‘ These things may be safely affirmed, and  
 ‘ ought to be firmly believed, as the sense of the  
 ‘ Holy Ghost in those expressions; *he took on him*  
 ‘ *the seed of Abraham*; *he took on him the form of*  
 ‘ *a servant*; and the like. And who can conceive  
 ‘ the condescension of divine goodness, or the  
 ‘ actings of divine wisdom and power therein!

‘ 2. That which followeth hereon is the *union*  
 ‘ of the two natures in the same person, or the  
 ‘ *hypostatical union*. This is included and asserted  
 ‘ in a multitude of divine testimonies (a). *Be-*  
 ‘ *hold a virgin shall conceive and bear a son, and*  
 ‘ *shall call his name Immanuel* (b). He who was  
 ‘ conceived and born of the virgin was *Immanuel*,  
 ‘ or God with us; that is, God manifest in the  
 ‘ flesh, by the union of his natures in the same  
 ‘ person. *To us a child is born, to us a son is given,*  
 ‘ *and his name shall be called wonderful, counsellor,*  
 ‘ *the mighty God, the everlasting Father, the prince*  
 ‘ *of peace* (c). That the same person should be  
 ‘ the *mighty God*, and a *child born*, is neither con-  
 ‘ ceivable, nor possible, nor can be true, but by  
 ‘ the *union* of the divine and human natures in  
 ‘ the same person. So he said of himself, *before*  
 ‘ *Abraham was I am* (d). That he, the same  
 ‘ person who then spoke unto the *Jews*, and as a  
 ‘ man *was* little more than *thirty years of age*,  
 ‘ should also be *before Abraham*, undeniably con-  
 ‘ firms the union of another nature in the same  
 ‘ person with that wherein he spake those words,  
 ‘ and without which they could not be true. He  
 ‘ had not only another nature which did exist be-  
 ‘ fore *Abraham*, but the same individual person  
 ‘ who

(a) Isa. vii. 14.

(b) Matth. i. 23.

(c) Isa. ix. 6.

(d) John viii. 58.

‘ who then spake in the human nature, did then exist (a).

‘ This *union* the antient church affirmed to be made ἀτρεπλῶς, *without any change* in the person of the Son of God, which the divine nature is not subject unto; ἀδιαρέτως, *with a distinction* of natures, but without any *division* of them by separate subsistences; ἀσυγχύτως, *without mixture* or confusion; ἀχρῆτως, *without separation* or distance; and ἐνωσῶς, *substantially*, because it was of two substances or essences in the same person, in opposition unto all *accidental union*, as the *fulness of the Godhead dwelt in him bodily*.

‘ These expressions were found out and used by the *antient church*, to prevent the fraud of those who corrupted the doctrine of the person of Christ, and (as all of that sort ever did, and yet continue so to do) obscured their pernicious sentiments under ambiguous expressions.

‘ P. 303. The common prevalent expression of it at present in the church is the *hypostatical union*; that is, the union of the divine and humane nature in the person of the Son of God, the humane nature having no personality nor subsistence of its own.

‘ With respect unto this union, the name of Christ is called *wonderful*, as that which hath the preheminance in all the effects of divine wisdom. And it is a singular effect thereof. There is no other union in things divine or humane, in things spiritual or natural, whether substantial or accidental, that is of the same kind with it, it differs *specifically* from them all.

‘ The

(a) John i. 14. Acts xx. 28. Rom. ix. 5. Col. ii. 9.  
1 John iii. 16.

' The most glorious *union* is that of the *di-*  
 ' *vine persons* in the same being or nature; the  
 ' Father in the Son, the Son in the Father, the  
 ' Holy Spirit in them both, and both in him.  
 ' But this is an *union* of distinct persons in the  
 ' *unity* of the same single nature. And this I  
 ' confess is *more glorious* than that whereof we  
 ' treat. For it is in God absolutely, it is eter-  
 ' nal, of his nature and being. But this *union*  
 ' we speak of, is not God, it is a creature,  
 ' an effect of divine wisdom and power. And  
 ' it is different from it herein; inasmuch as  
 ' that is of *distinct persons* in the same nature,  
 ' this is of *distinct natures* in the same person.  
 ' That union is *natural*, substantial, essential, in  
 ' the same nature; this, as it is not acciden-  
 ' tal, as we shall shew, so it is not properly  
 ' *substantial*, because it is not of the same na-  
 ' ture, but of divers in the same person, re-  
 ' maining distinct in their essence and substance,  
 ' and is therefore peculiarly hypostatical or per-  
 ' sonal. Hence *Austin* feared not to say, that  
 ' *Homo potius est in filio Dei, quam filius in Pa-*  
 ' *tre* (a). But that is true only in this one re-  
 ' spect, that the Son is not so in the Father  
 ' as to become *one person* with him. In all o-  
 ' ther respects it must be granted that the *in-*  
 ' *being* of the Son in the Father, the *union* be-  
 ' tween them which is *natural*, *essential* and eter-  
 ' nal, doth exceed this in glory, which was a tempo-  
 ' rary, external act of divine wisdom and grace.

' Some few of the multiplied testimonies  
 ' given by the Holy Ghost unto this glorious my-  
 ' stery may be mentioned. Pag. 309. *The*  
 ' *word was made flesh*. There can be but two  
 ' senses of these words. (1.) That the word  
 ' ceased to be what it was, and was substan-  
 ' tially



‘ tially *turned into flesh*. (2.) That continuing  
 ‘ to be what it was, it was made to be also  
 ‘ what before it was not. The first sense is de-  
 ‘ structive of the divine being, and all its es-  
 ‘ sential properties. The other can be verified  
 ‘ only herein, that the *word took that flesh*, that  
 ‘ is, our humane nature, to be his *own*, his own  
 ‘ nature wherein he was made flesh, which is that  
 ‘ we plead for. For this assertion that the per-  
 ‘ son of the *Son took our nature to be his own*,  
 ‘ is the same with that of the assumption of  
 ‘ the humane nature into personal subsistence  
 ‘ with himself.

‘ *Being in the form of God, he took on him the*  
 ‘ *form of a servant, and became obedient* a). That  
 ‘ by his being *in the form of God*, his partici-  
 ‘ pation in and of the same divine nature with  
 ‘ the Father is intended, these men (the *Nestorians*)  
 ‘ grant. And that herein he was a *person* dis-  
 ‘ tinct from him *Nestorius* of old acknowledg’d,  
 ‘ though it be by ours denied. But they can  
 ‘ fancy no distinction that shall bear the deno-  
 ‘ mination and *relation of Father* and Son, but  
 ‘ all is inevitably included in it, which we plead  
 ‘ for under that name. This person *took on*  
 ‘ *him the form of a servant*; that is, the nature  
 ‘ of man in the condition of a servant. For  
 ‘ it is the same with his being made of a wo-  
 ‘ man, made under the law; or taking on him  
 ‘ the seed of *Abraham*. And this person be-  
 ‘ came obedient. It was in the humane nature,  
 ‘ in the form of a servant, wherein he was obe-  
 ‘ dient. Wherefore that humane nature was the  
 ‘ nature of that *person*, a nature which he took  
 ‘ on him and made his own, wherein he would  
 ‘ be obedient. And that the humane nature is  
 ‘ the nature of the person of him who was in  
 ‘ the

‘ the form of God, is that *hypostatical union* which  
 ‘ we believe and plead for.

‘ *To us a son is given, to us a child is born, and he*  
 ‘ *shall be called the mighty God* (a). The child and  
 ‘ the mighty God are the same person, or he  
 ‘ that is *born a child* cannot be rightly called *the*  
 ‘ *mighty God*. And the truth of many other ex-  
 ‘ pressions in the scripture hath its sole foundation  
 ‘ in this *hypostatical union*. So the Son of God  
 ‘ took on him the seed of *Abraham*, was made  
 ‘ of a woman, did partake of *flesh and blood*, was  
 ‘ manifest in the *flesh*: that he who was born of  
 ‘ the blessed virgin, was before *Abraham*, that he  
 ‘ was made of the seed of *David* according to the  
 ‘ flesh, whereby God purchased the church with  
 ‘ his own blood, are all spoken of one and the same  
 ‘ person, and are not true but on the account of  
 ‘ the union of the two natures therein. And all  
 ‘ those who plead for the accidental *metaphorical*  
 ‘ union, consisting in the instances before men-  
 ‘ tioned, do know well enough that the true dei-  
 ‘ ty of our Lord Jesus Christ is opposed by  
 ‘ them.

‘ Concurrent with and in part consequent un-  
 ‘ to this union is the communion of the distinct na-  
 ‘ tures of Christ *hypostatically* united. And here-  
 ‘ in we may consider, (1.) What is peculiar un-  
 ‘ to the divine nature: (2.) What is common un-  
 ‘ to both.

‘ 1. There is a threefold *communication* of the  
 ‘ divine nature unto the human in this *hypostatical*  
 ‘ union. (1.) Immediate in the person of the Son.  
 ‘ This is *subsistence*. In itself it is *ἀνυπόστατον*, that  
 ‘ which hath not a *subsistence* of its own, which  
 ‘ should give it *individuation* and distinction from  
 ‘ the

' the same nature in any other person. But it  
 ' hath its *subsistence* in the person of the Son, which  
 ' thereby is its *own*. The divine nature as in  
 ' that person is its *suppositum*. (2.) By the Holy  
 ' Spirit he filled that nature with an *all-fulness* of  
 ' habitual grace, which I have at large explained  
 ' elsewhere. (3.) In all the acts of his office, by  
 ' the divine nature he communicated *worth and*  
 ' *dignity* unto what was acted in and by the hu-  
 ' man nature.

P. 311. ' Wherefore concerning the *communion*  
 ' of the natures in this personal union, three things  
 ' are to be observed, which the scripture, reason,  
 ' and the antient church do all concur in.

' 1. *Each nature* doth preserve its own natural,  
 ' essential properties entirely unto, and in itself;  
 ' without *mixture*, without composition or confu-  
 ' sion, without such a *real communication* of the  
 ' one unto the other, so as that the one should  
 ' become the subject of the properties of the other.  
 ' The *deity* in the abstract is not made the *huma-*  
 ' *nity*, nor on the contrary. The *divine nature* is  
 ' not made *temporary*, finite, limited, subject to  
 ' passion or alteration by this union; nor is the  
 ' human nature rendered *immense*, *infinite*, omni-  
 ' potent. Unless this be granted, there will not  
 ' be two natures in Christ. a divine and an hu-  
 ' man; nor indeed either of them, but somewhat  
 ' else, composed of both.

' 2. *Each nature operates in him according unto*  
 ' *its essential properties*. The divine nature knows  
 ' all things, upholds all things, rules all things,  
 ' acts by its presence every where; the human  
 ' nature was *born*, yielded obedience, died and  
 ' rose again. But it is the same person, the same  
 ' Christ that acts all these things, the one nature  
 ' being his, no less than the other. Wherefore,



‘ 3. *The perfect compleat work of Christ in every act of his mediatory office, in all that he did as the king, priest and prophet of the church, in all that he did or suffered, in all that he continueth to do for us, in or by vertue of whether nature soever it be done or wrought, is not to be considered as the act of this or that nature in him alone, but it is the act and work of the whole person of him that is both God and Man in one person. And this gives occasion unto that variety of enuntiations which is used in the scripture concerning him, which I shall name only, and conclude.*

‘ 1. Some things are spoken of the person of Christ, wherein the *enuntiation* is verified with respect unto *one nature only*. As the *word was with God, and the word was God* (a). *Before Abraham was I am* (b). *Upholding all things by the word of his power* (c). These things are all spoken of the person of Christ; but belong unto it on account of his divine nature. So is it said of him. *To us is a child born, to us a son is given* (d). *A man of sorrows and acquainted with grief* (e). They are spoken of the person of Christ, but are verified in *human nature only*, and the person on the account thereof.

‘ 2. Sometimes that is spoken of the *person* which belongs not distinctly and originally unto either nature, but doth belong unto him on the account of their *union* in him, which are the most direct *enuntiations* concerning the person of Christ. So is he said to be *the head, the king, priest and prophet of the church*; all which offices he bears, and performs the acts of them, not on the singular account of this or that nature, but of the *hypostatical union* of them both.

‘ 3. Some-

(a) John i. 1. (b) John viii. 58. (c) Heb. i. 3.  
(d) Isa. ix. 6. (e) Chap. liii. 3.

‘ 3. Sometimes his person being denominated from *one nature*, the properties and acts of the other are assigned unto it. So they *crucified the lord of glory*. He is the lord of glory on the account of his divine nature only ; thence is his person denominated, when he is said to be crucified, which was in the human nature only. *So God purchased his church with his own blood* (a). The denomination of the person is from the divine nature only ; he *is God* ; but the act ascribed unto it, or what he did by his own blood, was of the human nature only. But the purchase that was made thereby, was the work of the person, as both God and Man. So on the other side ; *The son of man who is in heaven* (b). The denomination of the person is from the human nature only ; *the son of man*. That ascribed unto it was with the respect unto the divine nature only ; *who is in heaven*.

‘ 4. Sometimes the person being denominated from *one nature*, that is ascribed unto it which is common unto both ; or else being denominated from both, that which is proper unto one only is ascribed unto him. See (c).

The Dr. in his exposition of the epistle to the *Hebrews*, in the first volume, p. 2. on chap i. ver. 1, 2. ‘ *By sundry parts, and in divers manners God having formerly (or of old) spoken unto the fathers in the prophets, hath in these last days spoken unto us in the Son, whom he hath appointed heir of all, by whom also he made the worlds.*

P. 12. ‘ In answer unto this *speaking of God in the prophets*, it is asserted, that in the revelation of the *gospel*, God spake in his Son. This is the main hinge on which all the arguments of the

X 2

‘ apostle

(a) Act. xx. 28.  
Mat. xxii. 42.

(b) John iii. 13.

(c) Rom. ix. 4.

‘ apostle in the whole epistle do turn ; this bears  
 ‘ the stress of all the inferences afterwards by him  
 ‘ insisted on. And therefore having mentioned  
 ‘ it, he proceeds immediately unto that descrip-  
 ‘ tion of him, which gives evidence to all that  
 ‘ he draws from this consideration. Now be-  
 ‘ cause no one argument of the apostle can be  
 ‘ understood, unless this be rightly stated, we must  
 ‘ on necessity insist somewhat largely upon it ; and  
 ‘ unto what we principally intend, some previous  
 ‘ observations must be premised.

‘ 1. I take it at present for granted, that the  
 ‘ *Son of God* appeared unto the *prophets* under the  
 ‘ old testament, &c.

P. 13. ‘ 2. There is a difference between the Son  
 ‘ of God revealing the will of God in his *divine*  
 ‘ *person* to the prophets of which we have spoken,  
 ‘ and the Son of God as *incarnate*, revealing the  
 ‘ will of God immediately to the church. This  
 ‘ is the difference here insisted on by the apostle.  
 ‘ Under the old testament the *Son of God* in his  
 ‘ *divine person*, instructed the *prophets* in the will  
 ‘ of God, and gave them that spirit on whose  
 ‘ *divine inspiration* their infallibility did depend (a),  
 ‘ but now in the revelation of the gospel taking his  
 ‘ own humanity, or our nature *hypostatically* uni-  
 ‘ ted unto him, in the room of all the *internuncii*,  
 ‘ or *prophetical* messengers he had made use of, he  
 ‘ taught it immediately himself.

P. 17. ‘ Wherefore to declare the nature of  
 ‘ this revelation, we must observe further.

‘ 4. That Jesus Christ in his *divine nature*, as  
 ‘ he was the eternal word and wisdom of the Fa-  
 ‘ ther, not by a voluntary communication, but  
 ‘ eternal generation had an omniscieny of the  
 ‘ whole nature and will of God, as the Father  
 ‘ him,



‘ himself hath, because the same with that of the  
 ‘ Father; their will and wisdom being the same.  
 ‘ This is the blessed *συμπέφυγον*, or *in-being* of  
 ‘ each person, the one in the other, by virtue of  
 ‘ their *oneness* in the same nature: thus, as God,  
 ‘ he had an *absolute omniscience*. Moreover the  
 ‘ mystery of the gospel, the especial *counsel and*  
 ‘ *covenant* of it concerning the redemption of  
 ‘ the elect in his blood, and the worship of God  
 ‘ by his redeemed ones, being transacted be-  
 ‘ tween Father and Son from all eternity, was  
 ‘ known unto him *as the Son*; by virtue of his  
 ‘ own personal transactions with the Father in the  
 ‘ *eternal counsel and covenant* of it.

The Dr. says, P. 19. ‘ That the whole mystery  
 ‘ of his will (meaning the Father’s) antecedently  
 ‘ to the revelation of it, is said to be *hid in God*, that  
 ‘ is, the Father (a); it lay wrapt up from the *eyes*  
 ‘ *of men and angels*, in his eternal wisdom and  
 ‘ counsel (b). The Son indeed, who is, and from  
 ‘ eternity was in the *bosom of the Father* (c), as  
 ‘ one *brought up with him*, his eternal delight and  
 ‘ wisdom (d), was partaker with him in this *coun-*  
 ‘ *sel* (e), as also his *eternal spirit*, who searches and  
 ‘ knows *all the deep things of God* (f), but yet  
 ‘ the rise and spring of this mystery, was in the  
 ‘ Father. For the order of acting in the blessed  
 ‘ trinity, follows the order of subsistence:’ and  
 then the Dr. mentions several things concerning  
 the same, and the eternal generation of the Son,  
 in order to explain them; but some of the words  
 and terms being such as may be objected to are  
 here omitted as are also the like expressions else-  
 where in this and other authors quoted.

P. 23.

(a) Ephes. iii. 9.      (b) Col. i. 26, 27.      (c) John  
 i. 18.      (d) Prov. viii. 29, 30.      (e) Ver. 31.      (f) 1 Cor.  
 ii. 10, 11.

P. 23. ' Return we now again unto the words  
 ' of our apostle. Having declared the Son to  
 ' be the *immediate revealer* of the gospel ; inpur-  
 ' suit of his design, he proceeds to declare his  
 ' glory and excellency, both that which he had  
 ' in himself antecedent to his susception of the  
 ' office of mediator, and what he received upon  
 ' his investiture therewith.

' Two things in the close of this verse he as-  
 ' signs unto him ; 1. That *he was appointed heir*  
 ' of all. 2. That *by him the worlds were made*.

' 1. "Or, *whom* ; that is, the Son in whom the Fa-  
 ' ther spoke unto us ; and as *such*, as the *revealer*  
 ' of the gospel, *ἐκ θεοῦ*, God and Man. The  
 ' Son as God hath a *natural dominion* over all. To  
 ' this he can be no more appointed, than he can  
 ' be to be God. On what account he hath his  
 ' *divine nature*, on the same he hath all the *at-*  
 ' *tributes and perfections* of it, with all things that  
 ' necessarily on any supposition attend it ; as *su-*  
 ' *preme dominion* doth. Nor doth this denotation  
 ' of him respect meerly the human nature ; for  
 ' although the Lord Christ performed all the acts  
 ' of his mediatory office in, and by the human  
 ' nature, yet he did them not *as man*, but as *God*  
 ' and man in one person (a). And therefore un-  
 ' to him, as such do the privileges belong that  
 ' he is vested with on the account of his being  
 ' mediator. Nothing indeed can be added unto  
 ' him *as God* ; but there may be to him *who is*  
 ' *God*, in respect of his condescension to discharge  
 ' an office in an other nature which he did assume.  
 ' And this *salves* the *paralogism* of *Felbinger* on this  
 ' place ; which is that wherewith the *Jews* and *So-*  
 ' *cinians* perpetually intangle themselves. *Deus*  
 ' *altissimus non potest salva majestate sua ab aliquo*  
 ' *hæres*

‘ *hæres constitutus esse. Filius Dei à Deo est hæres*  
 ‘ *omnium constitutus, ergo Filius Dei non est Deus*  
 ‘ *altissimus.* God is called the *high*, or *most high*  
 ‘ *God*, with reference to his sovereign and supreme  
 ‘ exaltation over all his creatures, as the next  
 ‘ words in the place where that title is given un-  
 ‘ to him do declare, *possessor of heaven and earth* (a).  
 ‘ he is not termed *Deus altissimus*, the *most high*  
 ‘ *God*, as though there were another *Deus altus*.  
 ‘ an *high God* that\*is not the *altissimus*, which is  
 ‘ the sense of the *Socinians*. This one *Deus altis-*  
 ‘ *simus*, *most high God*, absolutely in respect of  
 ‘ his *divine nature*, cannot be appointed an heir  
 ‘ by any other. But he who is so this *high God*,  
 ‘ as to be the *eternal Son* of the father, and *made*  
 ‘ *man*, may in respect of the *office*, which in the  
 ‘ *nature of man* he undertook to discharge, by  
 ‘ his Father be made *heir of all*.

The Dr. speaking of the Son’s being appointed  
 heir of all, says, P. 24, ‘ There are three things  
 ‘ intended in this word; 1. Title, Dominion,  
 ‘ Lordship, &c. 2. Possession, and there was a suit-  
 ‘ ableness that he that was the son should thus be  
 ‘ the heir, whence *Chrysostome* and *Theophylact* affirm  
 ‘ that the words denote, *καὶ τὸ τῆς υἱότητος γνήσιον, καὶ*  
 ‘ *τὸ τῆς κυριότητος ἀναπόσπαστον* The *propriety of his*  
 ‘ *sonship*, and the *immutability of his lordship*. Not  
 ‘ that he was thus *made heir of all*, as he was  
 ‘ *μονογενής* the *only begotten Son of the Father* (b).  
 ‘ but it was agreeable and consonant, that he  
 ‘ who was eternally the *only begotten Son of the*  
 ‘ *Father*, and had on that account an absolute  
 ‘ dominion over all with his Father, becoming  
 ‘ *πρωτότοκος ἐν πολλοῖς ἀδελφοῖς* (c), the *first-born a-*  
 ‘ *mongst many brethren*, should have a delegated  
 ‘ heir-

(a) Gen. xiv. 19. (b) John i. 14. (c) Rom. viii. 29.



‘ heirship of all, and be given to be the head o-  
 ‘ ver all unto the church (a)..

The Dr. proceeds to those words (*by whom  
 also he made the worlds*) saying: P. 43. ‘ *Δι’ ἐ;*  
 ‘ *by whom*; not as an instrument or an inferior  
 ‘ intermediate created cause; for then also must  
 ‘ he be created by himself, seeing all things that  
 ‘ were made, were made by him (b); but as his  
 ‘ own eternal word, wisdom and power (c). The  
 ‘ same individual creating act, being the work  
 ‘ of Father and Son; whose power and wisdom  
 ‘ being one and the same individed, so also are  
 ‘ the works which outwardly proceed from them.  
 ‘ And as the joint-working of Father and Son  
 ‘ doth not infer any other subordination but that  
 ‘ of subsistence and order; so the preposition *διὰ*  
 ‘ doth not of itself intimate the subjection of an  
 ‘ instrumental cause, being used sometimes to ex-  
 ‘ press the work of the Father himself (d).

The Dr. says, P. 45. ‘ That the Lord Jesus  
 ‘ Christ, who is the great prophet of his church  
 ‘ under the new testament, the only revealer of  
 ‘ the will of the Father, as the Son and wisdom  
 ‘ of God, made the worlds, and all things con-  
 ‘ tained in them. And therein we have an illu-  
 ‘ strious testimony given to the eternal godhead  
 ‘ and power of the Son of God; for he who  
 ‘ made all things is God, as the apostle elsewhere  
 ‘ affirms: from this order of things, that Christ as  
 ‘ the eternal Son of God having made the worlds,  
 ‘ hath them, and all things in them put under  
 ‘ his power as mediator and head of the church:  
 ‘ we may see, &c. Here let it be observed that  
 the Dr. speaks of Christ as the eternal Son of  
 God distinct from him as mediator. ‘ By the Son  
 ‘ he

(a) Ephes. i. 22.  
 23, 24. John i. 3.

(b) John i. 3.  
 (d) Gal. i. 1.

(c) Prov. viii. 22,

‘ he made the worlds in the beginning of time, that  
 ‘ in the fulness of time he might be the just heir  
 ‘ and lord of all, &c. This was declared of old,  
 ‘ where he was spoken of as the wisdom of God,  
 ‘ by whom he wrought in the creation and pro-  
 ‘ duction of all things (a). This Son, or wisdom  
 ‘ of God, declares at large ; 1. His coexistence  
 ‘ with his Father from eternity, before all or any  
 ‘ of the visible or invisible creation, were by his  
 ‘ power brought forth (b), and so onward, and  
 ‘ then sets forth the infinite, eternal, and ineffa-  
 ‘ ble delight that was between him and his Fa-  
 ‘ ther, both before, and also in the work of cre-  
 ‘ ation (c). Farther he declares his presence and  
 ‘ co-operation with him in the whole work of  
 ‘ making the world, and the several parts of it (d),  
 ‘ which in other places is expressed, as here by  
 ‘ the apostle, *that God by him made the worlds.*

P. 46. ‘ The holy and blessed trinity could  
 ‘ have so ordered the work of creation, as that  
 ‘ it should not immediately, eminently, and sig-  
 ‘ nally have been the work of the Son, of the  
 ‘ eternal word : but there was a farther design  
 ‘ upon the world to be accomplished by him, and  
 ‘ therefore the work was signally to be his, that  
 ‘ is, as to immediate operation ; though as to au-  
 ‘ thority and order it peculiarly belonged to the  
 ‘ Father, and to the Spirit as to disposition and  
 ‘ ornament (e) : this, I say, was done for the end  
 ‘ mentioned by the apostle (f), and this mystery  
 ‘ of the wisdom of God the apostle at large un-  
 ‘ foldeth (g). Speaking of the Son, by whom  
 ‘ we have redemption, he informs us, that in  
 ‘ himself and his own nature he is the image of  
 Y the

(a) Prov. viii. 22, &c. (b) Ver. 22, 23. (c) Ver.  
 30. (d) Ver. 27 to 30. (e) Gen. i. 2. Job xxvi. 13.  
 (f) Eph. i. 10. (g) Col. i. 15, 16, 17, 18, 19.

‘ the invisible God ; that is, of God the Father,  
 ‘ &c. And in respect of other things, he is the  
 ‘ first born of every creature, or as he terms him-  
 ‘ self (a) the beginning of the creation of God,  
 ‘ that is, he who is before all creatures, and gave  
 ‘ beginning to the creation of God, for so ex-  
 ‘ pressly the apostle explains himself in the next  
 ‘ verses, *By him all things were created, &c. and he*  
 ‘ *is before all things, and by him all things consist, &c.*  
 ‘ And hereunto he subjoins the end and design  
 ‘ of God in this whole mysterious work, which  
 ‘ was, that *the Son might have the pre-eminence in*  
 ‘ *all things, &c.* The apostle in these words gives  
 ‘ us the whole of what we intend, namely, that  
 ‘ the making of the worlds and of all things in  
 ‘ them, in the first creation by the Son, was pe-  
 ‘ culiarly subservient to the glory of the grace  
 ‘ of God, in the reparation and renovation of all  
 ‘ things by him as incarnate.’ The Doctor en-  
 larges much upon this design of God to be accom-  
 plished by his Son, but must be here omitted, re-  
 ferring the reader to it, shall only recite a few  
 words of the Doctor’s from

P. 48. ‘ But when men shall by faith perceive  
 ‘ and consider, that the production of all things  
 ‘ owes itself in its first original unto the Son of  
 ‘ God ; in that by him the world was made,  
 ‘ and that unto this end and purpose, that he  
 ‘ being afterwards incarnate for our redemption,  
 ‘ they might all be put into subjection unto him :  
 ‘ they cannot but be ravished with the admira-  
 ‘ tion of the power, wisdom, goodness and love  
 ‘ of God in this holy, wise, beautiful disposition of  
 ‘ all his works and ways, and this is the very sub-  
 ‘ ject of the eighth psalm, &c.

P. 51. ‘ *Who being the brightness of glory, and*  
 ‘ *the express image of his person, and upholding (or*  
 ‘ *dis-*



‘ disposing) all things by the word of his power, having by himself purged our sins, sat down on the right hand of the Majesty on high (a).’ Among many other things, the Dr. says :

P. 53. ‘ These things being supposed, we observe, thirdly, that as these expressions are none of them singly, much less in that conjunction wherein they are placed, used concerning any other but Christ only, so they do plainly contain and express things that are more sublime and glorious, than can by the rule of scripture or the analogy of faith be ascribed unto any meer creature, however used or exalted. There is in the word evidently a comparison with God the Father ; he is infinitely glorious, eternally subsisting in his own person, and the Son is the brightness of his glory, and the express image of his person. So that unto God asking that question, *Whom will ye compare unto me, and whom will ye liken me unto*, we cannot answer of any one who is not God by nature, *that he is the brightness of his glory, and the express image of his person*.

‘ 4thly. Though the design of the apostle in general be to shew how the Father expressed and declared himself unto us in the Son, yet this could not be done without manifesting what the Son is in himself, and in reference unto the Father, which both the expressions do in the first place declare : they express him such an one as in whom the infinite perfections and excellencies of God are revealed unto us ; so that the first application of the words, namely, to the divine nature of Christ ; and the first branch of the second, considering him as incarnate, are very well consistent, the first direction then given to our faith in these words, is by what the Son

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‘ is

‘ is in respect of the Father, namely, the brightness of his glory, and the express image of his person ; whence it follows, that in him being incarnate the Father’s glory and his person are expressed and manifested unto us.

‘ 5thly, There is nothing in these words which are not applicable to the divine nature of Christ ; some, as we have shewed, suppose that it is not that which is peculiarly intended in the words, but yet they can give no reason from them, nor manifest any thing denoted by them, which may not be conveniently applied thereunto. I say, whatever can be proved to be signified by them, or contained in them, if we will keep ourselves within the bounds of that holy reverence, which becomes us in the contemplation of the majesty of God, may be applied unto the nature of God as existing in the person of the Son. He is in his person distinct from the Father, another, not the Father ; but yet the same in nature, and this in all glorious properties and excellencies : this oneness in nature and distinction in person may be well shadowed out by these expressions, he is the brightness of his glory, and the express image of his person. The boldness and curiosity of the schoolmen, and some others, in expressing the way and manner of the generation of the Son, by similitudes of our understanding and its acts, &c. are intolerable and full of offence ; nor are the rigid imposition of those words and terms in this matter, which they or others have found out to express it by, of any better nature.

P. 54. ‘ For my part, I understand as much of the nature, glory and properties of the Son, in and by this expression, *he is the brightness of glory*, as I do by any of the most accurate expressions which men have arbitrarily invented

‘ to signify the same thing. That he is one distinct  
 ‘ from God the Father, related unto him, and par-  
 ‘ taker of his glory, is clearly asserted in these  
 ‘ words, and more is not intended in them.

P. 55. ‘ The hypostasis of the Father is the Fa-  
 ‘ ther himself, hereof or of him is the Son, said  
 ‘ to be the express image; as is the Father so is  
 ‘ the Son; and this agreement, likeness and con-  
 ‘ veniency between the Father and the Son is es-  
 ‘ sential, not accidental, as those things are between  
 ‘ relations finite and corporeal. What the Father  
 ‘ is, doth, hath, that the Son is, doth, hath; or else  
 ‘ the Father, as the Father, could not be fully  
 ‘ satisfied in him, or represented by him.

‘ 2. By character two things seem to be intended :  
 ‘ 1. That the son in himself is in the likeness of  
 ‘ God (a). 2. That unto us he is the image of  
 ‘ God representing him unto us (b). For these  
 ‘ three words are used of the Lord Christ in re-  
 ‘ spect unto God the Father, μορφή, εἶεόν, χα-  
 ‘ ρακτῆς; and their use seems thus to difference  
 ‘ them : 1. That is said of him ἐν μορφῇ Θεοῦ ὑπαρχόν,  
 ‘ *being, existing, subsisting in the form of God*, that  
 ‘ is, being so essentially so; for there is no μορφή,  
 ‘ or form in the Deity, but what is essential unto  
 ‘ it; this he was absolutely antecedent unto his  
 ‘ incarnation, the whole nature of God being in  
 ‘ him, and consequently he being in the form of  
 ‘ God. 2. In the manifestation of God unto  
 ‘ us, Ἔς.

P. 56. ‘ We have been somewhat long in our  
 ‘ explication of this description of the person of  
 ‘ the Son of God, yet, as we suppose, not any  
 ‘ longer than the nature of the things treated of,  
 ‘ and the manner of their expression, necessarily  
 ‘ required us to be, we shall therefore here stay  
 ‘ a while before we proceed to the ensuing words  
 ‘ of



‘ of this verse, and take some observation from  
‘ what hath been spoken.

‘ 1. All the glorious perfections of the nature  
‘ of God do belong unto and dwell in the person  
‘ the Son.

P. 57. ‘ 2. The whole manifestation of the na-  
‘ ture of God unto us, and all communications  
‘ of grace are immediately by and through the  
‘ person of the Son ; there are sundry signal instan-  
‘ ces, wherein God reveals himself, and commu-  
‘ nicates from his own infinite fulness unto his  
‘ creatures; and in all of these he doth it im-  
‘ mediately by the Son ; 1. In the creation of all  
‘ things ; 2. In their providential rule and dis-  
‘ posal ; 3. In the revelation of his will and in-  
‘ stitution of ordinances ; 4. In the communica-  
‘ tion of his spirit and grace ; in none of which  
‘ is the person of the Father, any otherwise im-  
‘ mediately represented unto us, than in and by  
‘ the person of the Son.’

I shall pass over the several heads enlarged on,  
having before recited to the same purpose ; the  
Dr. says, ‘ Now the grounds of this order of  
‘ things lies.

‘ 1. In the essential in-being of the Father and the  
‘ Son ; this our Saviour expresseth, *the Father is in*  
‘ *me, and I in him* (a) : the same essential properties  
‘ and nature being in each of the persons, by virtue  
‘ thereof their persons also are said to be in each  
‘ other ; the person of the son is in the person of Fa-  
‘ ther, not as such, not in or by its own personality,  
‘ but by union of its nature and essential properties  
‘ which are not alike as the persons are, but the  
‘ same in the one and the other ; and this in-being  
‘ of the Father in the Son, and of the Son in  
‘ him our saviour affirms to be manifested by the  
‘ works that he wrought, being wrought by the  
‘ power

‘ power of the Father ; yet as in him, and not  
 ‘ as in the Father immediately : see to the same  
 ‘ purpose (a).

‘ 2. The Father being thus in the Son, and  
 ‘ the Son in the Father, whereby all the glori-  
 ‘ ous properties of the one do shine forth in the  
 ‘ other ; the order and oeconomy of the blessed  
 ‘ Trinity in subsistence and operation requires,  
 ‘ that the manifestation and communication of  
 ‘ the Father unto us, be through and by the Son.

In the following words which are here omitted,  
 the Dr. again asserts the Son’s eternal generation.

P. 58. ‘ 3dly. Because in the dispensation  
 ‘ and counsel of grace, God hath determined,  
 ‘ that all communication of himself unto us shall  
 ‘ be by the Son as incarnate ; this the whole  
 ‘ gospel is given to testify, so that this truth has  
 ‘ its foundation in the very subsistence of the per-  
 ‘ sons of the Deity, is confirmed by the order and  
 ‘ operation and voluntary disposition in the co-  
 ‘ venant of grace.

The Dr. having gone through several things  
 on the following words in the text, he says to-  
 wards the conclusion, P. 61. ‘ This then is that  
 ‘ which the apostle assigns unto the Son, thereby  
 ‘ to set out the dignity of his person, that the  
 ‘ *Hebrews* might well consider all things before  
 ‘ they deserted his doctrine. He is one that is  
 ‘ partaker essentially of the nature of God, being  
 ‘ the brightness of glory, and the express image of  
 ‘ the Father’s person, who exerciseth and mani-  
 ‘ festeth his divine power, both in the creation  
 ‘ of all things, as also in the supportment, rule  
 ‘ and disposal of all after they are made by  
 ‘ him.

P. 63. ‘ *Having by himself purged our sins, he*  
 ‘ *sat down on the right hand of the Majesty on high.*’

‘ the

After the Dr. has said several things from these words, he says, p. 70. ‘ So is the Son, as mediator, made partaker of the greatest glory that God hath to bestow in heaven. It is not then the essential, eternal glory of the Son of God, that he hath equal with the Father, which in these words is expressed, and whereof the apostle has spoken before ; but that glory and honour, which is bestowed on him by the Father, after and upon the sacrifice of himself for the expiation of sin.

Ver. 4. P. 72. ‘ *Being in so much preferred (exalted, made eminent) above the angels, has he (obtained) inherited a more excellent name than they.*’

One paragraph on this cannot satisfactorily be omitted.

P. 74. ‘ 5thly. The last thing considerable is, how the Lord Christ came by this name, or obtained it. He obtained it by inheritance, as his peculiar lot and portion for ever ; in what sense he is said to be the heir, was before declared. As he was made the *heir of all*, so he inherited a *more excellent name than the angels*. Now he was made *heir of all*, in that all things being made and framed by him, the Father committed unto him, as mediator, a peculiar power over all things, to be disposed of by him to all the ends of his mediation. So also, being the natural and eternal Son of God, in and upon the discharge of his work, the Father declared and pronounced that to be his name. See (a). His being the Son of God is the proper foundation of his being called so ; and his discharge of his office the occasion of its declaration. So he came unto it by right of inheritance, when he was declared to be the *Son of God with power, by the resurrection from the dead* (b). P. 80.

(a) Luke i. 35. Isa. vii. 14. Chap. ix. 6. (b) Rom. i. 3.



P. 76. Ver. 5. ‘ *Unto which of the angels did he at any time (or ever) say, Thou art my son, this day have I begotten thee?*’

P. 79. The Dr. says, ‘ To conclude then our considerations of this testimony, we shall briefly enquire after the sense of the words themselves, absolutely considered; although, as I have shewed, that doth not belong directly unto the present argument of the apostle.

P. 80. ‘ Expositors are much divided about the precise intendment of these words, both as they are used in the psalm, and variously applied by the apostle; but yet generally the expositions given of them, are pious and consistent with each other. I shall not insist long upon them, because, as I said, their especial sense belongeth not unto the design and argument of the apostle.

‘ That Christ is the natural and eternal Son of God is agreed at this day by all Christians save the *Socinians*.’ (When the Dr. wrote this, no *Arians* appeared, nor any others that denied this plainly revealed and important truth; not any among the *Trinitarians*, either of the established church or Dissenters, whether *Calvinists* or *Arminians*). ‘ And he is called so, because he is so. The formal reason why he is so called is one and the same; namely, his eternal sonship: but occasion of actual ascribing that name unto him there are many, and hence ariseth the difficulty that is found in the words. Some think those words, *This day have I begotten thee*, do contain the formal reason of Christ’s being properly called the *Son of God*, and so to denote his eternal generation. Others think, they express only some outward act of God towards the Lord Christ, on the occasion whereof he was declared to be the *Son*

‘ of God, and so called. The former way went  
 ‘ *Austin* with sundry of the antients. The *bodie*,  
 ‘ or *this day*, here, was the same with them, with  
 ‘ the *nunc stans*, as they call it, of eternity ; and  
 ‘ the *Hebrew* word, *I have begotten thee*, denotes,  
 ‘ as they say, the proper natural generation of  
 ‘ the Son ; and this doctrine is true : but whether  
 ‘ here intended or no, is by some greatly que-  
 ‘ stioned. Others therefore take the words to ex-  
 ‘ press only an occasion of giving this name at  
 ‘ a certain season to the Lord Christ. when he  
 ‘ was revealed, or declared to be the Son of  
 ‘ God ; and some assign this to the day of his in-  
 ‘ carnation, when he declared him to be his Son,  
 ‘ and that he should be so called, as (a). Some  
 ‘ to the day of his baptism, when he was again  
 ‘ solemnly from heaven proclaimed to be so (b).  
 ‘ Some to the day of his resurrection, when he  
 ‘ was declared to be the *Son of God with pow-*  
 ‘ *er* (c). Some to the day of his ascension, where-  
 ‘ unto these words are applied. And all these in-  
 ‘ terpretations are consistent and reconcileable  
 ‘ with each other, in as much as they are all  
 ‘ means, serving to the same end ; that of his re-  
 ‘ surrection from the dead being the most sig-  
 ‘ nal amongst them, and fixed on in particular  
 ‘ by our apostle in his application of this testimo-  
 ‘ ny unto him (d).

‘ Thus far I then chuse to embrace the latter  
 ‘ interpretation of the words, namely, that the eter-  
 ‘ nal generation of Christ, on which his filiation or  
 ‘ sonship both name and thing doth depend, is to  
 ‘ be taken only declaratively, and that declaration  
 ‘ to be made in his resurrection and exaltation o-  
 ‘ ver all that ensued thereon. But every one is  
 ‘ left to the liberty of his own judgment herein.

P. 86.

(a) Luke i. 35.      (b) Matth. iii. 17.      (c) Rom. i. 3.  
 (d) Acts xiii. 33.

P. 86. The Dr. says, ‘ The declaration of  
 ‘ Christ to be the Son of God is the care and  
 ‘ work of the Father; he said it, he recorded  
 ‘ it, he revealed it. This indeed is to be made  
 ‘ known by the preaching of the gospel; but  
 ‘ that it shall be done, the Father hath taken the  
 ‘ care upon himself. It is the design of the Fa-  
 ‘ ther in all things to *glorify the Son*, that all men  
 ‘ may *honour him, even as they honour the Father*.  
 ‘ This cannot be done without the declaration  
 ‘ of that *glory which he had with him before the*  
 ‘ *world was*: that is, the glory of his eternal son-  
 ‘ ship. This he will therefore make known and  
 ‘ maintain in the world.

‘ Ver. 6. *And again, when he bringeth in the*  
 ‘ *first-begotten into the world he saith, and let all the*  
 ‘ *angels of God worship him.*

P. 92. ‘ It remains that we enquire, why,  
 ‘ and in what sense Christ is here called the first-  
 ‘ begotten or first-born? The common answer  
 ‘ is, not that any was born after him (in the  
 ‘ same way) but that none was born before  
 ‘ him; which, as we have shewed before, will  
 ‘ well enough agree with the use of the word;  
 ‘ and this applied both to the eternal genera-  
 ‘ tion of his divine person, and to the concep-  
 ‘ tion and nativity of his human nature. But if  
 ‘ we suppose that his person and eternal genera-  
 ‘ tion may be intended in this expression, we  
 ‘ must make the *first-born* to be the same with the  
 ‘ *only begotten*, which may not be allowed; for  
 ‘ Christ is absolutely called the *only begotten of the*  
 ‘ *Father* in his eternal generation. His essence,  
 ‘ being infinite, took up the whole nature of divine  
 ‘ filiation; so that it is impossible, that with respect  
 ‘ thereunto, there should be any more sons of God.  
 ‘ But because this is by some asserted, namely, that



‘ Christ has many brethren in the same kind of son-  
 ‘ ship whereby he is himself the Son of God, and is  
 ‘ on that account called the *first-born*, (which is  
 ‘ an assertion greatly derogatory to his glory and  
 ‘ honour) I shall in our passage remove it as a  
 ‘ stumbling-block out of the way. It is acknow-  
 ‘ ledged that God has other sons besides Jesus  
 ‘ Christ, and that with respect unto him; for in  
 ‘ him we are adopted, the only way of any one’s  
 ‘ attaining the privilege of sonship. But that  
 ‘ we are the Sons of God with, or in the same  
 ‘ kind of sonship with Jesus Christ, is (1.) false;  
 ‘ because (1.) Christ in his sonship is the only  
 ‘ begotten Son of God, and therefore it is impos-  
 ‘ sible that God should have any more sons in  
 ‘ the same kind with him; for if he had, certain-  
 ‘ ly the Lord Christ could not be his only begot-  
 ‘ ten son.

The Dr. proceeds further in the argument, as  
 may be seen. He thus goes on, *viz.* P. 93. ‘ To  
 ‘ give therefore a direct account of this appellation  
 ‘ of Christ we may observe, that indeed the Lord  
 ‘ Christ is never absolutely called the first-begot-  
 ‘ ten or first-born with respect either to his eternal  
 ‘ generation, or to the conception or nativity of  
 ‘ his human nature. In respect of the former,  
 ‘ he is called the *Son* and the *only begotten Son* of  
 ‘ God, but no where the first-born or first begot-  
 ‘ en. It is not therefore the thing itself, of being  
 ‘ the first-born, but the dignity and privilege that  
 ‘ attended it, which are designed in this appella-  
 ‘ tion. So he is said to be *the first-born of the*  
 ‘ *creation* (a), which is no more, but he that hath  
 power and authority over all the creatures of God.  
 So then the Lord Christ being the first-born, is but  
 ‘ the

‘ the same which we have insisted on of his being *beir of all*, which was the priviledge of the first-born.

P. 98. The Dr. says, ‘ The command of God is the ground and reason of all religious worship. The angels are to worship the Lord Christ as mediator ; and the ground of their so doing is God’s command. He saith, *worship him all ye angels.*’ The Dr. says among other things, ‘ that the angels, by virtue of the law of their creation, were obliged to constant and everlasting worship of the eternal Son of God, as being created and upheld in an universal dependance upon him ; but now when God brings forth his Son into the world, and placeth him in a new condition of being *incarnate*, and becoming so *the head of the church*, there is a new modification of the worship that is due to him, brought in, and a new respect unto things not considered in the first creation : with reference hereunto, God gives a new command unto the angels for that peculiar kind of worship and honour which is due unto him in that state and condition which he had taken upon himself. We might hence also farther observe, that the mediator of the new covenant is, in his own person, *God blessed for ever* ; to whom divine or religious worship is due from the angels themselves ; as also, that the Father, upon the account of the work of Christ in the world, and his kingdom that ensued it, gives a new commandment unto the angels to worship him, his glory being greatly concerned therein : and that great is the church’s security and honour, when the head of it is worshipped by all the angels in heaven, &c.

P. 105. Ver. 8, 9. ‘ *But unto the Son he saith, thy throne, O God, is for ever, &c.*

P. 107. After the Dr. hath said much in explaining these words, he saith, ‘ It is Christ then, the Son, that is spoken to and denoted by that name, *Elohim*, O God, as being the true God by nature, though what is here affirmed of him be not as God, but as the king of his church and people ; as in another place God is said to *redeem his church with his own blood*.

P. 112. The Dr. says, after many things preceding, ‘ That it is the divine nature of the Lord Christ that gives eternity, stability and unchangeableness to his throne and kingdom. *Thy throne, O God, is for ever*.

P. 123. Ver. 10, 11, 12. ‘ *Thou hast laid the foundations of the earth, and the heavens are the works of thy hands, &c.*

P. 125. The Dr. observes, ‘ (1.) All the properties of God considered in the person of the Son, the head of the church, are suited to give relief, consolation and supportment unto believers in all their distresses’. This he unfolds and enlarges on in several observations ; the fourth is, ‘ That these properties of the divine nature are in every person of the trinity entirely, so that each person is so infinitely holy, just, wise, good and powerful ; because each person is equally partaker of the whole divine nature and being. (5.) The person of the word, or the eternal Son of God, may be considered either absolutely as such, or as designed in the counsel, wisdom, and will of the Father, by and with his own will and consent unto the work of mediation between God and man ; and in him as such it is, that the properties of the nature of God are suited to yield relief unto believers in every condition. For,

‘ 1. It was the design of God in the appointment of his Son to be mediator, to retrieve  
the



the communion between himself and his creature that was lost by sin, &c.

2. The Son is designed to be our mediator, and the head of his church, in a way of covenant, wherein there is an engagement for the exerting all the divine properties of the nature of God, for the good and advantage of them for whom he hath undertaken, and whom he designed to bring again into favour and communion with God. Hence believers do no more consider the properties of God in the person of the Son absolutely, but as engaged in a way of covenant for their good, and as prepared unto them for an everlasting satisfactory reward. This is the ground of his calling upon them so often to behold, see and consider him, and thereby to be refreshed; they consider his power as he is mighty to save, his eternity as he is an everlasting reward, his righteousness as he is faithful to justify them; all his properties are engaged in covenant for their good and advantage: whatever he is in himself, that he will be to them in a way of mercy. Thus do the holy properties of the divine nature become a means of supportment unto us, as considered in the person of the Son of God; and this is,

1. A great encouragement unto believing the Lord Christ as the wisdom of God, inviting sinners to come in unto him, and to be made partakers of him, lays down all his divine excellencies as a motive thereunto (a); for on the account of them, he assures us, that we may find rest, satisfaction and abundant reward in him, and the like invitation doth he give to poor sinners; *look unto me, and be ye saved all the ends of the earth: for I am God and there is none else*

‘ else (a); they may justly expect salvation in him  
 ‘ who is God, and in whom all divine attributes  
 ‘ are proposed, to their benefit as they find who  
 ‘ come unto him (b); the consideration hereof  
 ‘ prevents all the fears, and answers all the doubts  
 ‘ of them that look up unto him. 2. An in-  
 ‘ struction how to consider the properties of God  
 ‘ by faith, for our advantage, that is, as engaged  
 ‘ in the person of the Son of God for our good,  
 ‘ absolutely considered they may fill us with  
 ‘ dread and terror as they did them of old, who  
 ‘ concluded, when they thought they had seen  
 ‘ God, or heard his voice, that they should dye,  
 ‘ considered as his properties, who is our re-  
 ‘ deemer, they are always relieving and com-  
 ‘ forting (c). 3. The Lord Christ, the mediator,  
 ‘ the head and spouse of the church, is infinitely  
 ‘ exalted above all creatures whatever, in that he  
 ‘ is God over all omnipotent and eternal. 4. The  
 ‘ whole world, the heavens and the earth be-  
 ‘ ing made by the Lord Christ, and being to be  
 ‘ dissolved by him is wholly at his disposal, to  
 ‘ be ordered for the good of them that do be-  
 ‘ lieve. And therefore, 5. There is no just cause  
 ‘ of fear unto believers from any thing in heaven  
 ‘ or earth, seeing they are all of the making,  
 ‘ and at the disposal of Jesus Christ. 6. What-  
 ‘ ever our changes may be inward or outward,  
 ‘ yet Christ changing not our eternal condition  
 ‘ is secured, and relief provided against all pre-  
 ‘ sent troubles and miseries: the immutability  
 ‘ and eternity of Christ is the spring of our con-  
 ‘ solation and security in every condition. The  
 ‘ sum of all is, 7. Such is the frailty of the na-  
 ‘ ture of man, and such the perishing condition  
 ‘ of

(a) Isa. xlv. 22.  
 Iv. 4, 5.

(b) Ver. 24, 25.

(c) Chap.

‘ of all created things, that none can ever obtain  
 ‘ the least stable consolation but what ariseth  
 ‘ from an interest in the omnipotency, sovereignty  
 ‘ ty and eternity of the Lord Christ.

The Dr. proceeds in the further improvement of this ; it is obvious that some few passages here, as well as some others transcribed from this author, are not cited as immediately relating to the sonship of Christ, but they may upon other considerations be very acceptable to those readers, for whose sake more especially this transcription was undertaken.

P. 129. ‘ Ver. 13. *But unto which of the angels  
 ‘ said he at any time, sit thou on my right hand,  
 ‘ until I make thine enemies thy footstool?*

P. 132. The Dr. says, viz. ‘ In the testimony  
 ‘ itself we must consider, 1. The person speaking,  
 ‘ the Lord. 2. The person spoken unto, my  
 ‘ Lord, &c.

‘ 1. The person speaking is the Lord, the  
 ‘ Lord said. In the Greek, both the person speaking  
 ‘ and the person spoken unto are expressed  
 ‘ by the same name *κυριος*, *Lord* ; but in the  
 ‘ *Hebrew* they have different denominations, the  
 ‘ person speaking is *Jehovah*, that is, *God the Father*,  
 ‘ for though the name be often used where  
 ‘ the Son is distinctly spoken of, and sometimes  
 ‘ in the same place each of them are mentioned  
 ‘ by that name, as (a), because of their equal  
 ‘ participation of the divine nature signified thereby,  
 ‘ yet where *Jehovah* speaketh unto the Son  
 ‘ or of him, where it is the person of the Father,  
 ‘ that is, distinctly denoted thereby, according  
 ‘ as was shewed in the entrance of this epistle.

A a

‘ 2. The

(a) Gen. xix. 24. Zach. ii. 8. 9.



‘ 2. The person spoken unto is the Son, the Lord, David’s Lord, in what respect, we must now enquire : the Lord Christ the Son is in respect of his divine nature of the same essence, power and glory with the Father (a).

P. 137. ‘ The work of subduing enemies is a work of power and authority. Now in the economy of the holy trinity among the works that outwardly are of God, those of power and authority are peculiarly ascribed unto the Father, as those of wisdom, or wisdom in the works of God, are unto the Son, who is the eternal wisdom of the Father, and on this account the works are ascribed unto the Father and the Son, not as though the Father did them first, or only used the Son as an immediate instrumental cause of them, but that he works by him as his own eternal and essential wisdom (b).

The Dr. further says, ‘ That the Lord Christ as the Son of God (c) shall unto all eternity continue in the essential and natural dominion over all creatures, and they in their dependance upon him, and subjection unto him, &c.

P. 138. ‘ The Lord Christ shall not so leave his kingdom at the last day, as that the Father should take upon himself the administration of it, upon the giving up of his kingdom. Whatever it be, the apostle doth not say the Father shall rule or reign, as though he should exercise the same kingdom, but that God shall be all in all, that is, God the Father, Son and Holy Ghost, without the use or intervention of such ways or means as were in use before, during the full continuance of the dispensatory kingdom of Christ ; shall fill and satisfy all his  
‘ saints,

(a) John x, 30      (b) Chap. v. 17. 19.      (c) Even as mediator.

‘ saints, support and dispose of the remnant creation.

P. 161. Chap. ii. Ver. 1. Obser. 5. ‘ The consideration of the revelation of the gospel by the Son of God, is a powerful motive unto that diligent attendance unto it which we have before described. This is the inference that the apostle makes from the proposition that he had made of the excellency of the Son of God; therefore this is that which in the greatest part of the ensuing chapter he doth pursue. This is that which God declared, that he might so justly expect and look for, namely, that when he sent his Son to the vineyard, he should be regarded and attended unto, and this is most reasonable upon many accounts.

‘ 1. Because of the authority wherewith he spake the word, others spake and delivered their message as servants, he as the Lord over his own house (a). The Father himself gave him all his authority for the revealing of his mind, and therefore proclaimed him from heaven, that if any one would have any thing to do with God they were to hear him (b); the whole authority of God was with him, for him did God the Father seal or put the stamp of all his authority upon him, and he spake accordingly (c); and therefore he spake both in his own name and the name of his Father, so that his authority sprung partly from the dignity of his person for being God and Man; though he spake on the earth yet he who was the Son of Man was in heaven still (d); and therefore is said to speak from heaven (e), and coming from heaven was still above all (f), having power

A a 2

‘ and

(a) Heb. iii. 6.

(b) Matth. xvii. 10. 2 Pet. i. 17.

(c) Matth. vii. 29.

(d) John iii. 13.

(e) Heb. xii. 21.

(f) John iii. 31.

‘ and authority over all ; and partly from his  
 ‘ commission that he had from his Father, which,  
 ‘ as we said before, gave all authority into his  
 ‘ hand (a), being then in himself the Son of God,  
 ‘ and being peculiarly designed to reveal the  
 ‘ mind and will of the Father ; all the authori-  
 ‘ ty of God over the souls and consciences of men  
 ‘ is exerted in this revelation of the Gospel ; by  
 ‘ him it cannot then be neglected, without the con-  
 ‘ tempt of all the authority of God.

‘ 2. Because of the love that is in it, there is in  
 ‘ it the love of the Father in sending the Son for  
 ‘ the revealing of himself and his mind unto the  
 ‘ children of men ; there is also in it the love of  
 ‘ the Son himself condescending to teach and in-  
 ‘ struct the sons of men, who by their own fault  
 ‘ were cast into error and darkness ; greater love  
 ‘ could not God nor his eternal Son manifest un-  
 ‘ to us, than that he should undertake in his own  
 ‘ person to become our instructor (b). He that  
 ‘ shall consider the brutish stupidity and blindness  
 ‘ of the generality of mankind in the things of  
 ‘ God, the miserable, fluctuating, and endless  
 ‘ uncertainties of the more inquiring part of  
 ‘ them ; and withal, the greatness of their con-  
 ‘ cernment in being brought unto the knowledge  
 ‘ of the truth, cannot but in some measure see the  
 ‘ greatness of this love of Christ in revealing un-  
 ‘ to us the whole counsel of God.

‘ 3. The fulness of the revelation itself by  
 ‘ him made unto us is of the same importance.

‘ 4. Because it is final, last of all he sent his  
 ‘ Son, and hath spoken to us by him ; never more  
 ‘ in this world will he speak with that kind of  
 ‘ speaking ; no new, no farther revelation of God  
 ‘ is to be expected in this world, but what is made  
 ‘ by



‘ by Jesus Christ; to this we must attend, or we  
 ‘ are lost for ever.

‘ Ver. 2, 3, 4. On this proposition, that *the*  
 ‘ *gospel is great salvation, which whoſo neglecteth*  
 ‘ *ſhall therefore unavoidably periſh without remedy.*

The Dr. ſays, ‘ That we ſhall firſt inquire how  
 ‘ the gospel is ſaid to be ſalvation, and that  
 ‘ great ſalvation, &c. As to the 1. How the  
 ‘ gospel is ſalvation, I ſhall paſs it over, only refer  
 ‘ the reader to it, p. 81. But, ‘ 2. It is ſaid in our  
 ‘ proposition as in the text, to be great ſalva-  
 ‘ tion, 1. It is great in the eternal contrivance  
 ‘ of it.

After pretty much enlargement on this head,  
 the Dr. proceeds:

P. 182. ‘ Might we here ſtay to contemplate  
 ‘ and admire in our dim and dawning light, in our  
 ‘ weakneſs according to the meanneſs of our ap-  
 ‘ prehenſions of the reflections of it in the glaſs of  
 ‘ the gospel, the eternity of this contrivance, the  
 ‘ tranſactions between the Father and Son about it;  
 ‘ the retrievement of the loſt glory of God by ſin,  
 ‘ and ruined creation in it, the ſecurity of the  
 ‘ holineſs, righteouſneſs, veracity and vindictive  
 ‘ juſtice of God provided for in it, with the a-  
 ‘ bundant over-flowings of grace, goodneſs, love,  
 ‘ mercy and patience, that are the life of it, we  
 ‘ might manifeſt, that there is enough in this  
 ‘ fountain to render the ſtreams flowing from it  
 ‘ great and glorious; and yet alas! what a little,  
 ‘ what a ſmall portion of its glory, excellency,  
 ‘ beauty, riches, is it, that we are able in this  
 ‘ world to attain unto! how weak and mean are  
 ‘ the conceptions and thoughts of little children  
 ‘ about the deſigns and counſels of the wiſe men  
 ‘ of the earth! and yet there is a proportion  
 ‘ between the underſtandings of the one and the  
 ‘ other,

‘ other, but there is none at all between ours  
 ‘ and the infinite depths of the wisdom and know-  
 ‘ ledge of God, which are laid out in this matter.  
 ‘ We think as children, we speak as children, we  
 ‘ *see darkly, as in a glass*, and the best acting of  
 ‘ our faith in this business is humble adoration  
 ‘ and holy thankfulness. Now certainly it is not  
 ‘ in the capacity of a creature to cast greater con-  
 ‘ tempt on God, than to suppose he would set all  
 ‘ his glorious properties on work, and draw forth  
 ‘ all the treasures of his wisdom (which the Dr.  
 has enlarged on before under this head) ‘ to  
 ‘ produce or effect that which should be low,  
 ‘ mean, not every way admirable; and yet unto  
 ‘ that height of impiety hath unbelief arrived a-  
 ‘ mongst many of them unto whom the gospel is  
 ‘ and hath been preached, as to reject and con-  
 ‘ temn the whole mystery of it as meer folly, as  
 ‘ an empty notion, fit to be neglected and de-  
 ‘ spised. So hath the *god of this world blinded the*  
 ‘ *eyes of men*, that the light of the glorious go-  
 ‘ spel should not shine into their minds; but,  
 ‘ when God shall come to be *admired in all them*  
 ‘ *that believe*, on the account of this design of his  
 ‘ grace and wisdom, they will with astonishment  
 ‘ see the glory of it in others, when it shall be  
 ‘ too late for to obtain any benefit by it unto  
 ‘ themselves.

‘ 2. The salvation preached in the gospel is  
 ‘ great upon the account of the way and means  
 ‘ whereby it was wrought and accomplished, or  
 ‘ the great effect of the infinite wisdom and  
 ‘ grace of God in the incarnation, mediation,  
 ‘ and suffering of his son.

The Dr. having mentioned some things, by  
 which it could not be wrought, he says, ‘ How  
 ‘ then shall it be wrought? Is there none worthy

' in heaven or earth to undertake this work? and  
 ' must it cease for ever? No; the eternal Son of  
 ' God himself, the word, power and wisdom of  
 ' the Father, *the brightness of his glory, and the ex-*  
 ' *press image of his person*, he hath undertaken this  
 ' work. This renders it great and glorious, that  
 ' the Son of God, in his own person, should per-  
 ' form it; it must assuredly be great salvation,  
 ' which he came himself to work out. And how  
 ' doth he do it? By the mighty word of his pow-  
 ' er? As he made all things of old? No; this  
 ' work is of another nature, and in another man-  
 ' ner must be accomplished: for, 1. To this pur-  
 ' pose he must be incarnate, *made flesh (a), made*  
 ' *of a woman (b)*; though he were *in the form*  
 ' *of God, and equal to God*, yet he was to humble  
 ' and empty himself unto and in the form of a  
 ' man (c). This is that *great mystery of godliness,*  
 ' *God manifested in the flesh*, that the angels desired  
 ' *to look into*. That the Son of God should take  
 ' the nature of man, into subsistence with him-  
 ' self in the same person, which was necessary for  
 ' the effecting of this salvation, is a thing that  
 ' the whole creation must admire unto eternity;  
 ' and yet this is but an entrance into this work:  
 ' for, 2dly, In this nature he must be *made under*  
 ' *the law (d)*, &c. 3dly, This Son of God after the  
 ' course of his obedience to the whole will of God  
 ' must die, shed his blood, and *make his soul an*  
 ' *offering for sin*; and herein the glory of this sal-  
 ' vation breaks forth like the sun in its strength,  
 ' &c. 4thly, To carry on the same work he rose  
 ' from the dead, and now lives for ever to make  
 ' intercession for us, *and to save unto the uttermost*  
 ' *them that come unto God by him*. By this means  
 ' was

(a) John i. 14.  
 (d) Gal. iv. 4, &c.

(b) Gal. iv. 4.

(c) Phil. ii 6, 7.



‘ was the salvation preached in the gospel obtained ; which surely manifest it to be great salvation. Would God have sent his son, his only son, and that in such a manner, were it not for the accomplishment of a work, as well great and glorious in itself, as indispensibly necessary in reference to its kind ? &c.

P. 221. The Dr. having largely discoursed on the regard of God to man in the person of his son, as being the fruit of his meer grace and sovereign condescension, says, ‘ All being of grace, they leave place unto nothing, but eternal admiration and thankfulness.

P. 222. ‘ This then let us exercise ourselves unto ; faith having infinite, eternal, incomprehensible things proposed unto it, acts itself greatly in this admiration ; we are every where taught that we now know but imperfectly in part, and that we see darkly as in a glass, not that the revelation of these things in the word is dark and obscure, for they are fully and clearly proposed : but that such is the nature of the things themselves, that we are not in this life able to comprehend them, and therefore faith doth principally exercise itself in an holy admiration of them ; and indeed no love or grace will suit our condition, but that which is incomprehensible : we find ourselves by experience, to stand in need of more grace, goodness, love and mercy, than we can look into, search to the bottom of, or fully understand. But when that which is infinite and incomprehensible is proposed unto us, there all fears are overwhelmed, and faith finds rest with assurance. And if our admiration of these things be an act, an effect, a fruit of faith, it will be of singular use to endear our hearts unto God, and to excite them  
‘ unto

‘ unto thankful obedience: for who would not  
 ‘ love and delight in the eternal fountain of this  
 ‘ inconceivable grace? and what shall we render  
 ‘ unto him, who hath done more for us than we  
 ‘ are able to think or conceive?

If this passage is compared with what the Dr. says on the person of Christ, P. 73, 74. there will be a light cast on the whole, and make it evident, that the Dr. intends nothing but what is agreeable to, and hath its foundation in, the scriptures.

P. 268. ‘ Ver. 14, 15. *For as much then as the children are partakers of flesh and blood, he also, himself likewise took part of the same, &c.* On which the Dr. in his 6th observation says, ‘ That the Son of God should take part in human nature with the children, is the greatest and most admirable effect of divine love, wisdom and grace, so our apostle proposeth it (a); a mystery which the angels with all diligence desire to look into (b): *Atheists* (and *Deists*) scoff at it, deluded *Christians* deny it; but the angels adore it, the church professeth it, believers find the comfort and benefit of it: the heavens indeed declare the glory of God, &c. But in this instance of assuming human nature into personal subsistence with himself, that scattered light is gathered into one sun, giving out most glorious beams unto the manifestations of his infinite excellencies, far above all other things; and this surely was not done but for the greatest end that can be conceived, and such is the salvation of sinners.

P. 274. ‘ Ver. 16. *For verily he took not on him the nature of angels, but he took on him the seed of Abraham.*

B b

The

(a) 1 Tim. iii. 16.  
 Isa. ix. 6. Rom. ix. 5.

(b) 1 Pet. i. 11, 12. John i. 14.

The Dr. observes, P. 278. ‘ 1. That the Lord  
 ‘ Jesus Christ is truly God and Man in one per-  
 ‘ son, and this is fully manifested in these words :  
 ‘ for, 1. There is supposed in them his pre-ex-  
 ‘ istence in another nature than that which he is  
 ‘ said here to assume ; he was before, he subsisted  
 ‘ before, or he could not have taken on him  
 ‘ what he had not ; this was his divine nature,  
 ‘ as the like is intimated where he is said to be  
 ‘ *made flesh* (a), to be *made of a woman* (b), to  
 ‘ be *manifested in the flesh* (c), to take on him the  
 ‘ *form of a servant* (d), as here he *took the seed of*  
 ‘ *Abraham* ; he was before, he did so, that is, the  
 ‘ Son the word of God ; the Son of God, as in  
 ‘ the places mentioned, eternally pre-existing unto  
 ‘ this his incarnation, for the subject of this propo-  
 ‘ sition, *he took on him*, &c. denotes a person pre-  
 ‘ existing unto the act of taking, here ascribed  
 ‘ unto him, which was no other than the Son of  
 ‘ God. 2. He assumed, he took unto himself  
 ‘ another nature, *the seed of Abraham*, according  
 ‘ unto the promise, so continuing what he was,  
 ‘ he became what he was not. For, 3. He took  
 ‘ this to be his own nature, he so took it as him-  
 ‘ self to become truly the seed of *Abraham*, to  
 ‘ whom, and concerning whom, the promise was  
 ‘ given (e), and was himself *made of the seed of*  
 ‘ *David according to the flesh* (f), and as concern-  
 ‘ ing the flesh came of the fathers (g), and so was  
 ‘ the son of David, the son of Abraham (h), and  
 ‘ this could no otherwise be done. But, 4. By  
 ‘ taking that nature into personal subsistence with  
 ‘ himself in the hypostasis of the Son of God,  
 ‘ the nature he assumed could no otherwise be  
 ‘ come

(a) John i. 14. (b) Gal. iv. 4. (c) 1 Tim. iii. 16.  
 (d) Phil. ii. 8, 9. (e) Gal. iii. 16. (f) Rom. i. 3.  
 (g) Chap. ix. 5. (h) Matth. i. 1.



' come his, for if he had by any ways or means  
 ' taken the person of a man, to be united unto  
 ' him in the strictest union that two persons are  
 ' capable of a divine and a human, the nature  
 ' had still been the nature of that other person,  
 ' and not his own, but he took it to be his own  
 ' nature, which it could no ways be but by per-  
 ' sonal union, causing it to subsist in his own per-  
 ' son, and he is therefore a true and perfect man;  
 ' for no more is required to make a compleat  
 ' and perfect man, but the entire nature of man  
 ' subsisting; and this is in Christ as a man, the  
 ' human nature having a subsistence communi-  
 ' cated unto it by the Son of God. And there-  
 ' fore, 5. This is done without a multiplication  
 ' of persons in him, for the human nature can  
 ' have no personality of its own, because it was  
 ' taken to be the nature of another person who  
 ' was pre-existent unto it, and by assuming of it  
 ' prevented its proper personality. Neither. 6. did  
 ' hence any mixture or confusion of natures en-  
 ' sue, or of the essential properties of them, for  
 ' he took the seed of *Abraham* to be his human  
 ' nature, which if mixed with the divine it  
 ' could not be. And this he hath done, 7. In-  
 ' separably and for ever, which things are handled  
 ' at large elsewhere.

In the second volume of the *Hebrews* in his ex-  
 position on Chap. iii. P. 21. Ver. 1, 2. '*Wherefore,*  
 ' *holy brethren, partakers of the heavenly calling,*  
 ' *consider (diligently) the apostle and high priest of*  
 ' *our profession, Christ Jesus; who was faithful (be-*  
 ' *ing faithful) to him that appointed him (made him*  
 ' *so) even as Moses in all his house (in his whole*  
 ' *house.)*'

The Dr. speaking of what the apostle was  
 dealing with the *Hebrews* about, with respect to  
 the person, offices and work of Christ, says:

‘ 1. He treateth about his person, and concerning that proposes two things especially unto consideration. 1. His glorious excellency; 2. His condescension and grace; the one is the sole subject of the first chapter, the other is the principal subject of the second.

‘ 1. He calls them to the glorious excellency of the person of Christ. He had instructed them how in his divine nature he was the eternal Son of God, the brightness of his glory, and the express image of his person, by whom the worlds were made, and therefore deservedly exalted even as mediator (a), being incarnate incomparably above the most glorious beings of all God’s creation: this he would have us especially to regard in our consideration of him, so did the apostles of old, *they considered his glory as the only begotten of the Father, therefore full of grace and truth* (b).

P. 38. Speaking of the honour due to Christ, as the Son with respect to the church, or the house built by him, he says, ‘ Supposing, as was said before, what hath been already taught concerning it on the first chapter: and it may be consider’d, 1st, In respect of the collation of it upon him. His glory, as the eternal Son of God, was, and is personal and natural unto him, even as it is unto the Father; for, each person being possessed *in solidum* of the same nature, each of them being God by nature, and the same God, they have the same glory; but this glory of Christ as the builder of the church, as mediator, is consequent unto, and bestowed upon him, by the will and actual donation of  
‘ the

(a) *Is he then the Son of God only as being mediator?* (b) John

the Father (a). He rais'd him from the dead, and gave him glory (b), that is, not only rendered him glorious by his resurrection, as he was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead (c), that is, made known by that miraculous divine operation to be the true, real Son of God, and his divine nature thereby manifested; but because it was his will, that glory and honour should be yielded, ascribed, and paid unto him.

P. 358. Chap. 5. Ver. 5. *So also Christ glorified not himself to be made an high priest, but he that said unto him, Thou art my son, to day have I begotten thee.*

Obs. 2. Relation and love are the fountain and cause of God's committing all authority in and over the church to Jesus Christ. By this expression of relation and love, *Thou art my son, this day have I begotten thee*, doth the apostle prove, that God called him to be the high priest of the church. To the same purpose himself speaketh, *The Father loveth the Son, and hath given all things into his hand* (d), in his constitution and declaration to be the great and only prophet of the church, God did it by an expression of his relation and love to him; *This is my beloved son in whom I am well pleased, hear ye him* (e); and this also was the foundation of his

(a) Here again is a plain distinction between Christ as the eternal Son of God, and as mediator. Q. Whether this distinction is justly founded on divine revelation? If it is, then to assert, that Christ is the Son of God, by his being constituted or appointed mediator, is consequently without foundation in scripture; and is he not, as mediator, the servant of the Father, and so called? (b) 1. Pet. i. 21. (c) Rom. i. 4. (d) John iii. 35. (e) Matth. xvii. 5.



‘ his kingly office, *he hath spoken unto us by his*  
 ‘ *Son, whom he hath appointed heir of all things* (a);  
 ‘ he, who was his son; and because he was his  
 ‘ son, God would give this glory and honour  
 ‘ unto none but unto his only son; which to  
 ‘ prove is the design of our apostle in the first  
 ‘ chapter of this epistle; and this his relation un-  
 ‘ to God manifested itself in all that he did in the  
 ‘ discharge of his office: for, *saith the evange-*  
 ‘ *list, we beheld his glory, the glory as of the only*  
 ‘ *begotten of the Father, full of grace and truth* (b).  
 ‘ Now the relation intended is, that one single e-  
 ‘ ternal relation of his being the Son of God, *the*  
 ‘ *only begotten of the Father*. And hence the  
 ‘ faith hereof is the foundation of the church;  
 ‘ for, when *Peter* made that confession of it  
 ‘ in opposition unto all false conceptions of  
 ‘ others concerning his person, *Thou art Christ,*  
 ‘ *the Son of the living God*, he answers, *Upon*  
 ‘ *this rock will I build my church* (c). And  
 ‘ why doth the Lord Christ build his church on  
 ‘ the profession of this article of our faith con-  
 ‘ cerning his person? It is because we declare our  
 ‘ faith therein, that God would not commit all  
 ‘ power in and over the church, and the work  
 ‘ of mediation in its behalf, unto any, but him  
 ‘ who stood in that relation to him of his only  
 ‘ begotten son; and hereby, as God declares the  
 ‘ greatness of this work, which none could effect  
 ‘ but his Son, he who was God with himself, that  
 ‘ none other should partake with him in his glory,  
 ‘ so he directs us unto the worship and honour of  
 ‘ him as his son; for it is the will of God, that all  
 ‘ men should *honour the Son as they honour the*  
 ‘ *Father* (d); and those who put in themselves their  
 ‘ wills and authorities, as the pope, or bring in  
 ‘ others

(a) Heb. i. 2.

(b) John i. 14.

(c) Matth. xvi. 16, 18.

(d) John v.

others into the honour of this work as saints and angels, do rise up in direct opposition unto the design of the will and wisdom of God. They must first give any one the relation of an only son to God, before they ought to ascribe any thing of this great work, or the honour of it, unto him.

Secondly, the love intended is twofold, 1st, The natural and eternal love of the Father unto the Son, and his delight in him, as participant of the same nature with himself. This is express'd (a), which place hath been explained and vindicated before. 2dly, His actual love towards him on the account of his infinite condescension and grace in undertaking this work, wherein his glory was so deeply concerned (b); and his love hath a peculiar influence into the collation of that glory and honour on Christ, which God bestowed on him; and in these things, which must not be here enlarged on, doth lie the blessed, sure, stable foundation of the church, and of our salvation by the mediation of Christ.

P. 376. Chap. v. ver. 8. *Although he were a Son, yet learned he obedience by (or from) the things which he suffered.*

P. 376. *Although he were a Son, and yet being a Son, that is, such a Son as we have declared, or that Son of God; it was no great or singular thing for a son or child of God by adoption to be chastised, to suffer, and thereby to be instructed unto obedience; he therefore speaks not of him as a son on any common account, or such as any meer creature can claim interest in, but he was God's own Son (c), the only begotten of the Father (d), who was himself also in the form of God (e); that he should do*  
the

(a) Prov. viii. 30, 31. (b) Phil. ii. 6, &c. (c) Rom. viii. 3. (d) John i. 14. (e) Phil. ii. 7.

‘ the things here spoken of is great and marvelous. Therefore it is said, he did thus although he were a son.

‘ Two things are included herein. 1st, The necessity of doing what is here ascribed unto him with respect unto the end aimed at; and this is more fully declared in the next verse; the things that were in themselves necessary unto the great end of the glory of God in the salvation of the elect, were not to be waved by Christ although he were the Son. 2dly, His love, that he would submit to this condition for our sake, on his own account no such thing was required of him, or any way needful unto him, but for our sakes (such was his love) he would do it although he were a son.

The Dr. says, P. 378. Obser. 1. ‘ Infinite love prevailed with the Son of God to lay aside the privilege of his infinite dignity, that he might suffer for us and our redemption; although he was a Son, yet he learned, &c. the name of son carrieth with it infinite dignity, as our apostle proves at large (a); the Son, that is *the Son of the living God* (b), *the only begotten of the Father* (c), *he who in the beginning was with God, and was God* (d), for as he was God’s own Son (e), he was in the form of God equal to him (f), one with him (g); so that infinite glory and dignity were inseparable from him, and so long as he would make use of this privilege it was impossible he should be exposed to the least suffering, nor could the whole creation divest him of the least appurtenance of it. But.

‘ 2. He

(a) Heb. i. 3, 4. (b) Matth. xvi. 16. (c) John i. 2.  
 (d) Ver. 1, 2. (e) Rom. viii. 3. (f) Phil. ii. 5, 6.  
 (g) John xiv.



‘ 2. He voluntarily laid aside the consideration, advantage and exercise of it, that he might suffer for us, this our apostle fully expresseth (a). Concerning which we must observe, 1. That the Son of God could not absolutely and really part with his eternal glory; whatever he did he was the Son of God and God still, neither by any thing he did, nor by any thing he suffered, nor any condition he underwent did he really forego; nor was it possible he should so do any thing of his divine glory; he was no less God when he died, then when he was *declared to be the Son of God with power by the resurrection from the dead*; but he is said to empty himself of his divine glory. 1. With respect to the infinite condescension of his person. 2. With respect to the manifestation of it in this world.

‘ 1. Of his condescension when he forewent the privilege of his eternal glory, the apostle observes sundry degrees; 1. In his taking of our nature on him, he took on him the form of a servant, and therein made himself of no reputation, that is comparatively unto the glory which he had in the form of God, wherein he was equal with God, that is, the Father; hence the word was *made flesh* (b), or *God was manifest in the flesh* (c). This was an infinite, unspeakable, unconceiveable condescension of the Son of God; namely, to take our nature into union with himself, whereby he who was God, like unto the Father in all things, the brightness of his glory, and the express image of his person, became a man like unto us in all things, sin only excepted. 2. In his so be-

C c

‘ coming

(a) Phil. ii. 5, 6, 7, 8. (b) John i. 14. (c) 1 Tim. ii. 16.

‘ coming man, as to take on him the form of  
 ‘ a servant, he did not immediately take the na-  
 ‘ ture he had assumed into glory ; but he first  
 ‘ became a servant in it, a servant to God to do  
 ‘ his will, and that in the most difficult service  
 ‘ God ever had to do in this world. 3. In that,  
 ‘ in this service, he made himself of no reputa-  
 ‘ tion, the work indeed he undertook was great  
 ‘ and honourable, but the way and manner where-  
 ‘ by he did accomplish it was such as exposed  
 ‘ him unto scorn, reproach and contempt in the  
 ‘ world. 4. In that, in this work he became o-  
 ‘ bedient unto death, &c. the prince, the author,  
 ‘ the God of life, became obedient unto death,  
 ‘ 5. The death of the cross, a shameful ignomi-  
 ‘ nious cursed death, &c. In all these things did  
 ‘ he lay aside the privilege of his infinite digni-  
 ‘ ty, all this he did although he were a Son.

‘ 2. As to manifestation, &c. Now the reason  
 ‘ why the Son of God did thus forego the privi-  
 ‘ ledge and dignity of his glory, was his infinite  
 ‘ love, because *the children are partakers of flesh*  
 ‘ *and blood, &c. (a) ;* the reason why he conde-  
 ‘ scended unto this condition was, that he might  
 ‘ redeem and save the children which God gave  
 ‘ unto him, and this out of his unspeakable love  
 ‘ towards them, &c. And here we may as it were  
 ‘ lose ourselves in an holy admiration of this in-  
 ‘ finite love of Christ, &c. and we are never  
 ‘ nearer Christ then when we find ourselves lost  
 ‘ in an holy amazement at his unspeakable love.  
 ‘ And indeed his love herein, that although he  
 ‘ was a Son, the eternal Son of God, yet he  
 ‘ would condescend unto the condition before de-  
 ‘ scribed, for our deliverance and salvation is that  
 ‘ which fills the souls of believers with admira-  
 ‘ tion,

tion, not only in this world, but unto eternity.  
 And, 2. Here we may, as it were, find ourselves the due consideration of this love of Christ, is that alone which will satisfy our souls and consciences with the grounds of the acceptance of such poor unworthy sinners as we are in the presence of the holy God: for what will not this love and the effects of it prevail? for what can stand in the way of it, or what can hinder it from accomplishing whatever it is designed unto.

P. 380. Obser. 2. ' In his sufferings, and notwithstanding them all, the Lord Christ was the Son still, the Son of God, he was so both as to real relation and as to suitable affection, he had in them all the state of a son and the love of a son: it is true during the time of his suffering a common eye, an eye of sense and reason, could see no appearance of this sonship of Christ, his outward circumstances were all of them such as rather eclipsed than *manifested his glory* (a); this was that which the world being offended at, stumbled and fell, for he was unto them *a stone of stumbling, and rock of offence* (b). The meanness of his condition, the poverty of his life, and shame of his death, proved an offence both unto *Jews and Gentiles*; how could such a one be thought to be the Son of God? besides God himself so dealt with him, as flesh and blood could not conceive him to deal with his only Son; for he laid his curse upon him, as it is written, *curfed is he*, &c. And in all this state of things, he speaks of himself as one made so much beneath the condition of glory that was due to the Son of God, as that he was lower than any sort of men, &c. yet during all this he was still the Son of God; hence it is said, *that God spared not his own Son,*

C c 2

' but

(a) Isa. liii, 2, 9. (b) Rom. ix. 33.



‘ but delivered him up for us all, that is, to suffering and death (a); he sent his own Son in the likeness of sinful flesh, and condemned sin in the flesh (b); it is true, he suffered only in his human nature which alone was capable thereof; but he suffered who was the Son of God, and as he was the Son of God, or God could not have redeemed the church with his own blood (c), in all that he underwent, neither was the union of his natures dissolved, nor the love of the Father unto him as his own Son in the least impeached.

In the third volume of the *Hebrews* on Chap. 7. Ver. 27. P. 267. the Dr. says thus, ‘ No sacrifice could bring us unto God, and save the church to the utmost, but that wherein the Son of God himself was both priest and offering; this was one of the greatest effects of infinite divine wisdom and grace; his incarnation, wherein he had a body prepared for him for this purpose; his call to his office by the oath of the Father and unction of the spirit; his sanctifying himself to be a sacrifice, and his offering up of himself through the eternal spirit unto God, are all full of mysterious wisdom and grace: all these wonders of wisdom and love were necessary unto this great end of bringing us unto God; every part of this transaction, all that belongs unto this sacrifice, is filled up with perfection, that no more could be required on the part of God, nor is any thing wanting to give countenance unto our unbelief, the person of the priest, and the offering itself are both the same, both the Son of God: one view of the glory of this mystery how satisfactory is it unto the souls of believers! A distinct consideration

(a) Rom. viii. 32.

(b) Ver. 3.

(c) Act. xx. 28.

' tion of the person of the priest, and of his  
 ' sacrifice will evidence this truth unto the faith  
 ' of believers: what could not this priest prevail  
 ' for in his interposition on our behalf? must he  
 ' not needs be absolutely prevalent in all he aims  
 ' at? were our cause entrusted in any other hand,  
 ' what security could we have that it should not  
 ' miscarry, and what could not this offering make  
 ' attonement for? what sin or whose sins could  
 ' it not expiate? *Behold the lamb of God that ta-*  
 ' *keteth away the sins of the world.*

P. 268. Ver. 28. ' *For the law maketh men*  
 ' *high priests which have infirmity; but the word of*  
 ' *the oath which was since the law, maketh the Son,*  
 ' *who is consecrated for evermore.*

The Dr. says P. 271. ' The third difference is  
 ' that the law made men to be high priests, that  
 ' is, those who were meer men and no more;  
 ' and therefore notwithstanding the office and dig-  
 ' nity which they were called and exalted unto,  
 ' they were all but servants in the house of God,  
 ' nor could they be any other, as the apostle  
 ' proves (a). In opposition hereunto, the word  
 ' of the oath makes the Son an high priest, that  
 ' Son *who is lord over the whole house*, and whose  
 ' the house is, as the apostle declares in the same  
 ' place (b); and in this word the apostle open-  
 ' eth the necessity and dignity of the priesthood  
 ' of the new testament, for it consists in the dig-  
 ' nity of the person designed unto that office,  
 ' this was no other, nor could be other but  
 ' the Son, the eternal Son of God. Christ is the  
 ' Son of God by eternal generation, and thereon  
 ' alone doth his Sonship depend, but many ways  
 ' there were whereby he was manifested so to be.  
 ' Hence with respect unto them, he is sometimes  
 ' called

(a) Heb. iii. 5.

(b) Ver. 5, 6.

‘ called the Son of God, not that he became so  
‘ thereby, but was only declared so to be ; this  
‘ therefore the apostle resolves the force of his  
‘ argument into, namely, the dignity of the per-  
‘ son of our high priest he was the Son of God,  
‘ for hereon the whole excellency and efficacy of  
‘ his priesthood doth depend.

P. 280. Obser. 5. ‘ The great foundation of  
‘ our faith, and the hinge whereon all our conso-  
‘ lation depends, is this, that our high priest is  
‘ the Son of God.

The Dr. against *Biddle*, in the examination of  
his preface, p. 27, says, ‘ The *eternal generation*  
‘ of the Son, is in the next place rejected ; that  
‘ he may be sure to cast down every thing, that  
‘ looks towards the assertion of his deity, whom  
‘ yet the apostle affirms, to be *God blessed for ever-*  
‘ *more* (a). That the *word, which in the beginning*  
‘ *was* (and therefore is) *God*, is the only begot-

‘ ton Son of God, the apostle affirms (b). That he is  
‘ also the *only begotten Son of God*, we have other  
‘ plentiful testimonies (c). A son, so as in compa-  
‘ rison of his sonship, the best of Sons by adoption  
‘ are servants (d), and so begotten, as to be an *only*  
‘ *Son* (e), though begotten by grace, God hath  
‘ many (f). Christ then being begotten of the Fa-  
‘ ther, hath his *generation* of the Father ; for these  
‘ are the very same things, in words of a diverse  
‘ sound : the only question here is, whether the  
‘ Son has the generation, so often spoken of,  
‘ from *eternity*, or in *time* ? whether it be an *eter-*  
‘ *nal*, or a *temporal* generation, from whence he  
‘ is so said to be begotten ? As Christ is a *Son*, so  
‘ by him the *worlds were made* (g) ; so that surely he  
‘ had his sonship before he *took flesh in the fullness*  
‘ of

(a) Rom. ix. 5. (b) John i. 14. (c) Psal. ii. 7. Joh.  
iii. 16. Acts xiii. 33. Heb. i. 4, 5, 6. (d) Heb. iii. 5, 6.  
(e) John i. 14. (f) Jam. i. 18. (g) Heb. i. 2.



' of time. And when he had his sonship he had  
 ' his generation. He is such a son, as by being  
 ' partaker of that name he is exalted above an-  
 ' gels (a), and is the *first begotten*, before he is brought  
 ' into the world, and therefore his goings forth are  
 ' said to be from the *days of eternity* (b), and he  
 ' had glory with the Father (as the Son) before  
 ' the world was (c). Neither is he said to be be-  
 ' gotten of the Father in respect of his incarna-  
 ' tion, but conceived by the Holy Ghost, or  
 ' formed in the womb by him, of the substance  
 ' of his mother, nor is he thence called the Son  
 ' of God.

' In brief, if Christ be the eternal Son of God,  
 ' M. B. will not deny him to have had an *eternal*  
 ' generation; if he be not, a generation must be  
 ' found out for him, suitable to the sonship which  
 ' he hath: of which abomination in its proper  
 ' place.

## C H A P. VII.

' Of the person of Jesus Christ, and on what ac-  
 ' count he is the Son of God. P. 138.

P. 152. That Jesus Christ as mediator, and in  
 ' respect of the work of redemption and salva-  
 ' tion of the church, to him committed, was  
 ' made Lord by the appointment, authority and  
 ' designation of the Father, we do not say was  
 ' the opinion of *Paul*, but is such a divine truth,  
 ' as we have the plentiful testimony of the Holy  
 ' Ghost unto. He was no less made a *Lord*, than  
 ' a *priest*, or *prophet* of his Father; but that the  
 ' eternal lordship of Christ, as he is one with the  
 ' Father, *God blessed for evermore* (d), is any way  
 ' denied

(a) Heb. i. 5  
 (d) Rom. ix. 5

(b) Micah v. 2.

(c) John xvli. 5.

denied by the asserting of this lordship given him of his Father as mediator, M. B. wholly begs of men to apprehend and grant, but doth not once attempt from the scripture to manifest or prove.

P. 164. ' Their good friend *Episcopi* hath ordered all their causes of Christ's *filiation* under four heads.

P. 165. ' But yet after all this, he asks another question, Whether all this being granted, there do not yet moreover remain a more eminent and peculiar reason, why Christ is called the Son of God? He answers himself: there is, namely, his *eternal generation* of the Father; his being *God of God* from all eternity, which he pursues with sundry arguments; and yet in the close disputes, that the acknowledgment of this truth is not *fundamentnl*, or the denial of it exclusive of salvation. So this great reconciler of the *Arminian* and *Socinian* religions, whose composition and unity, into an opposition to them whom he calls *Calvinists*, is the great design of his *theological institutions*, and such at this day is the aim of *Curcullæus*, and some others. By the way I shall desire (before I answer what he offers to confirm his assignation of this *fourfold* manner of *filiation* to Jesus Christ) to ask this learned *Gentleman* (or those of his mind who do survive him) this one question, seeing that Jesus Christ was from eternity the Son of God, and is called so after his incarnation, and was on that account in his whole person the Son of God, by their own confession, what title he or they can find in the scripture of a *manifold filiation* of Jesus Christ, in respect of God his Father? or whether it be not a diminution of his glory to be called the *Son of God* upon any lower account, as by a new addition to him,

' who

‘ who was *eternally* his only begotten Son, by  
 ‘ vertue of his *eternal generation* of his own sub-  
 ‘ stance?

The Dr. taking notice of the management of the *Socinians*, and particularly of one abominable Instance, I take leave to recite the Dr’s own words upon it, tho’ out of their proper Place, which are, *viz.* p. 161. ‘ Very good, unless this abominable figment may pass current, Christ was not the Son of God. Let the reader observe by the way, that they cannot but acknowledge Christ to have been, and to have been called the *Son of God* in a most peculiar manner: to avoid the evidence of the inference from thence, that therefore he is God, of the same substance with his Father, they only have this shift, to say he is called the *Son of God*, upon the account of that, whereof there is not the least tittle, nor word in the whole book of God; yea which is expressly contrary to the testimony thereof; and unless this be granted they affirm that Christ cannot be called the Son of God. And thus far are men arrived. P. 162. Unless this horrible figment may be admitted, Christ is not the Son of God. He who is the *true God and eternal life*, will one day plead the cause of his own glory against these men.

‘ P. 166. I shall briefly do these two things.  
 ‘ 1st, Shew that the filiation of Christ consists in his generation of the substance of his Father from eternity; or that he is the *Son of God* upon the account of his *divine nature*, and subsistence therein, antecedent to his incarnation.

2. That it consists solely therein, and that he was not, nor was called, the *Son of God* upon any other account, but that mentioned; and therein answer what by M. B. or others is objected to the contrary.



‘ For the demonstration of the first assertion, I shall insist on some few of the testimonies and arguments, that might be produced for the same purpose.

‘ 1. He who is the *true, proper, only begotten Son of God, of the living God*, he is begotten of the *essence of God* his Father, and is his Son by virtue of that generation. But Jesus Christ was thus the *only, true, proper, only begotten Son of God*: and therefore is the Son of God upon the account before mentioned. That Jesus Christ is the Son of God in the manner expressed, the scripture abundantly testifieth. *Lo a voice from heaven, saying, this is my beloved Son in whom I am well pleased* (a). Thou art Christ the *Son of the living God* (b).

What the Dr. says farther with respect to the places here quoted, must be generally passed over, the same things having been transcribed from his discourse on the person of Christ, only some things must not be omitted. P. 167, the Dr. says, ‘ And the whole confession of the faith (meaning that of *Peter* and the rest of the apostles, &c.) manifests, that they did in it acknowledge both his office of being the mediator, and his divine nature, or person also. Thou art *the Christ*, those words comprise all the causes of filiation, insisted on by them with whom we have to do, and the whole office of the mediation of Christ, but yet hereunto they add, the *Son of the living God*: expressing his divine nature, and sonship on that account.

‘ And we know that the *Son of God is come, and hath given us an understanding*, that we may know him that is true; and we are in him that is true, even in his Son *Jesus Christ, this is the true God, and eternal life* (c), ‘ To

(a) Mat. iii. 17. (b) Mat. xvi. 16. and Joh. vi. 69.  
(c) Chap. v. 20.

‘ To prove the inference laid down, I shall fix  
 ‘ on one or two of these instances.

‘ 1. He who is *ἰδιό- υιός*, the proper son of  
 ‘ any, is begotten of the substance of his father :  
 ‘ Christ is the proper Son of God : and God he  
 ‘ called often *ἰδιον πατέρα*, his proper Father. He  
 ‘ is properly a father, who begets another of his  
 ‘ substance, and he is properly a son, who is so  
 ‘ begotten.

‘ *Grotius* confesseth there is an emphasis in the  
 ‘ word *ἰδιό*, whereby Christ is distinguished  
 ‘ from that kind of sonship which the *Jews* laid  
 ‘ claim unto. Now the sonship they laid claim  
 ‘ unto, and enjoyed so many of them, as were truly  
 ‘ so, was by adoption. For to them pertained  
 ‘ the adoption (a), wherein this emphasis then, and  
 ‘ specially of Christ’s sonship should consist, but  
 ‘ in what we assert of his natural sonship, cannot  
 ‘ be made to appear. *Grotius* says it is, because  
 ‘ the Son of God was a name of the *Messiah*.  
 ‘ True, but on what account? not that common  
 ‘ of adoption, but this of nature, as shall after-  
 ‘ wards appear.

‘ Again, he who is properly a son, is distin-  
 ‘ guished from him who is metaphorically so on-  
 ‘ ly. For any thing whatever is metaphorically  
 ‘ said to to be, what it is said to be, by a trans-  
 ‘ lation, and likeness to that which is true. Now  
 ‘ if Christ be not begotten of the essence of his  
 ‘ Father, he is only a metaphorical Son of God,  
 ‘ by way of allusion, and cannot be called the  
 ‘ proper Son of God, being only one who hath  
 ‘ but a similitude to a proper son. So that it is  
 ‘ a plain contradiction, that Christ should be the  
 ‘ proper Son of God, and yet not be begotten of  
 ‘ his Father’s essence. Besides, in that 8th of the  
 ‘ *Romans*, the Apostle had before mentioned other

D d 2

‘ sons

(a) Rom. ix. 4.

‘ sons of God, who became so by *adoption* ;  
 ‘ (a) but when he comes to speak of Christ, in  
 ‘ opposition to them, he calls him *God’s own, or*  
 ‘ *proper Son*, that is, his *natural Son*, they be-  
 ‘ ing so only by adoption. And in the very  
 ‘ words themselves, the distance that is given him  
 ‘ by way of eminence above all other things, doth  
 ‘ sufficiently evince in what sense he is called  
 ‘ the proper Son of God. *He that spared not his*  
 ‘ *own Son, how shall he not with him give us all*  
 ‘ *things?*

‘ 2. The *only begotten Son of God*, is his natu-  
 ‘ ral Son, begotten of his essence, and there is no  
 ‘ other reason of this appellation. And this is far-  
 ‘ ther clear from the *Antithesis*, of this *only begot-*  
 ‘ *ten, to adopted*: they are *adopted* sons who are  
 ‘ received to be such by grace and favour. He  
 ‘ is *only begotten*, who alone is *begotten* of the sub-  
 ‘ stance of his Father. Neither can any other  
 ‘ reason be assigned, why Christ should so con-  
 ‘ stantly, in way of distinction from all others,  
 ‘ be called the *only begotten Son of God*. It  
 ‘ were even ridiculous to say, that Christ  
 ‘ were the *only begotten Son of God*, and his  
 ‘ *proper Son*, if he were his Son only metaphori-  
 ‘ cally and improperly. That Christ is the *pro-*  
 ‘ *per, only begotten Son of God*, improperly and  
 ‘ metaphorically, is that which is asserted to evade  
 ‘ these testimonies of scripture. Add hereunto,  
 ‘ the emphatical discriminating significancy of  
 ‘ that voice from heaven, *This is he, that well*  
 ‘ *beloved Son of mine*; and that testimony which  
 ‘ in the same manner *Peter* gave to this sonship  
 ‘ of Christ in his confession, *thou art the Son of*  
 ‘ *the living God*, and the ground of Christ’s filia-  
 ‘ tion, will be yet more evident. Why the *Son*  
 ‘ *of the living God*, unless as begotten of God,  
 ‘ as the living God, as living things beget of  
 ‘ their



‘ their own substance? but of that place before.  
 ‘ Christ then, being the *true, proper, beloved, on-  
 ‘ ly begotten Son of the living God*, is his natural  
 ‘ Son, of his own substance and essence.

‘ 2. The same truth may have farther evidence  
 ‘ given unto it, from the consideration of what  
 ‘ kind of Son of God Jesus Christ is. He who  
 ‘ is such a son as is equal to his father in es-  
 ‘ sence and properties; he is a *son begotten of the  
 ‘ essence of his father*.

‘ He then (that we may proceed) who is so  
 ‘ the Son of God, as that he is one with God,  
 ‘ and therefore God, is the natural and eternal  
 ‘ Son of God; but that such a Son is Jesus Christ,  
 ‘ is thus plentifully testified unto, in the scrip-  
 ‘ ture. But because I shall insist on sundry other  
 ‘ places to prove the deity of Christ, which also  
 ‘ all confirm the truth under demonstration, I  
 ‘ shall here pass them by. The evidences of this  
 ‘ truth from scripture do so abound, that I shall  
 ‘ but only mention some other heads of argu-  
 ‘ ments, that may be, and are commonly insist-  
 ‘ ed on to this purpose.’ But most, if not all of  
 the arguments following, having been in sub-  
 stance before recited, what the Dr. enlarges  
 much upon, shall be here chiefly omitted, e-  
 specially considering they are most of them ar-  
 guments used against the *Socinians*, as to the se-  
 veral ways of Christ’s sonship, which they ad-  
 vanced against his true proper sonship. The  
 Dr. having insisted on several heads of arguments  
 against the *Socinians*, and which also affect  
 others, who deny the proper eternal sonship of  
 Christ, to which the reader is referred, he  
 says, p. 186, ‘ And thus have I cleared the eter-  
 ‘ nal sonship of Jesus Christ, and evidenced the  
 ‘ vanity of attempting to fix his prerogative  
 ‘ therein upon any other account, not doubting,  
 ‘ but

‘ but that all who love him in sincerity, will be  
 ‘ zealous of his glory herein.

The Dr. in his discourse on the doctrine of the trinity, p. 19. says, ‘ The doctrine of the blessed  
 ‘ trinity may be considered two ways, *first*, in  
 ‘ respect unto the revelation and proposal of  
 ‘ it in the scripture, to direct us unto the author,  
 ‘ object, and end of our faith, in our worship and  
 ‘ obedience : *secondly*, as it is farther declared and  
 ‘ explained in terms, expressions, and propositions,  
 ‘ educed from the original revelation of it,  
 ‘ suited thereunto, and meet to direct and keep  
 ‘ the mind from undue apprehensions of the things  
 ‘ it believes ; and to declare them unto farther  
 ‘ edification.

‘ In the first way, it consists meerly in the  
 ‘ propositions wherein the revelation of God is  
 ‘ expressed in the scripture. And in this regard  
 ‘ two things are required of us : *first*, To under-  
 ‘ stand the terms of the propositions, as they  
 ‘ are enunciations of truth : and *secondly*, To be-  
 ‘ lieve the things taught, revealed, and declared  
 ‘ in them.

‘ In the first instance, no more, I say, is re-  
 ‘ quired of us, but that we assent unto the asser-  
 ‘ tions and testimonies of God concerning him-  
 ‘ self, according to their natural and genuine  
 ‘ sense, as he will be known, believed in, feared,  
 ‘ and worshipped by us, as he is our Creator,  
 ‘ Lord, and Rewarder ; and that because he him-  
 ‘ self hath by his revelation not only warranted  
 ‘ us so to do, but also made it our duty neces-  
 ‘ sary and indispensable. Now the sum of this  
 ‘ revelation in this matter is, that *God is one* ;  
 ‘ that this one *God is Father, Son, and Holy Ghost* ;  
 ‘ that the Father is the Father of the Son, and the  
 ‘ Son the Son of the Father ; and the Holy Ghost  
 ‘ the spirit of the Father and the Son ; and that in re-  
 ‘ spect

‘ spect of this their mutual relation, they are distinct from each other.

P. 22. ‘ In the declaration then of this doctrine unto the edification of the Church, there is contained a farther explanation of the things before asserted, as proposed directly, and in themselves, as the object of our faith ; namely, *how God is one*, in respect of his *nature, substance, essence, Godhead, or divine being*. How being Father, Son, and Holy Ghost, he subsisteth in these three distinct persons, or hypostases ; and what are their mutual respects to each other, by which, as their peculiar properties, giving them the manner of their subsistence, they are distinguished one from another ; with sundry other things of the like necessary consequence unto the revelation mentioned. And herein, as in the application of all other divine truths and mysteries whatever, yea of all moral commanded duties, use is to be made of such words and expressions, as, it may be, are not literally and and formally contained in the scripture ; but only are unto our conceptions and apprehensions expository of what is so contained. And to deny the liberty, yea the necessity hereof, is to deny all interpretation of the scripture, all endeavours to express the sense of the words of it, unto the understandings of one another ; which is, in a word, to render the scripture itself altogether useless. For if it be unlawful for me to speak, or write, what I conceive to be the sense of the words of the scripture, and the nature of the thing signified and expressed by them ; it is unlawful for me also to think or conceive in my mind, what is the sense of the words or nature of the things ; which to say, is to make brutes of ourselves, and to frustrate  
‘ the



‘ the whole design of God in giving unto us the  
 ‘ great priviledge of his word.

‘ Wherefore, in the declaration of the doctrine  
 ‘ of the trinity, we may lawfully, nay, we must  
 ‘ necessarily, make use of other words, phrases  
 ‘ and expressions, than what are literally and syl-  
 ‘ labically contained in the scriptures, but teach  
 ‘ no other things.

P. 29. ‘ 2. It is proposed as the object of our faith,  
 ‘ that the *Father is God*. And herein, as is pre-  
 ‘ tended, there is also an agreement between us  
 ‘ and those who oppose the doctrine of the trini-  
 ‘ ty. But there is a mistake in this matter.  
 ‘ Their hypothesis, as they call it, or indeed pre-  
 ‘ sumptuous error, casts all the conceptions, that  
 ‘ are given us concerning God in the scripture,  
 ‘ into disorder and confusion. For the Father,  
 ‘ as he whom we worship, is often called so, only  
 ‘ with reference unto his Son; as the Son is so,  
 ‘ with reference to the Father. He is the *only*  
 ‘ *begotten of the Father* (a). But now, if this Son  
 ‘ had no pre-existence in his divine nature, before  
 ‘ he was born of the virgin, there was no *God the*  
 ‘ *Father* seventeen hundred years ago, because  
 ‘ there was no Son. (Observe the Dr. wrote  
 this in the last century.)

P. 30. ‘ *He who abideth in the doctrine of Christ,*  
 ‘ *he hath both the Father and the Son: but who so-*  
 ‘ *ever transgresseth, and abideth not in the doctrine*  
 ‘ *of Christ, hath not God* (b). Whoever denies  
 ‘ Christ the Son, as the Son, that is the eternal  
 ‘ Son of God, he loses the Father also, and the  
 ‘ true God; *he hath not God*. For that God which  
 ‘ is not the Father, and which ever was, and was  
 ‘ not the Father, is not the *true God*.

P. 31. ‘ But that I may not in this brief dis-  
 ‘ course digress unto other controversies, than  
 ‘ what

(a) John i. 14.

(b) 2 John ix.

' what lies directly before us; and seeing the  
 ' adversaries of the truth we contend for, do, in  
 ' words at least, grant that the Father of our  
 ' Lord *Jesus Christ* is the *true God*, or the *only*  
 ' *true God*; I shall not further shew the incon-  
 ' sistency of their hypothesis with this confession;  
 ' but take it for granted, that to us *there is one*  
 ' *God the Father* (a). So that he who is not the  
 ' Father, who was not so from eternity, whose  
 ' paternity is not equally coexistent unto his Deity,  
 ' is no God unto us.

To prevent any misapprehension from what the  
 Dr. has here asserted, please to take his words from  
 p. 88, in answer to a sophism of the *Socinians*, viz.

' But you grant, say they, *that the only true*  
 ' *God is the Father*, and then if *Christ be the only*  
 ' *true God*, he is the Father.

' *Answer.* We say, the only true God is Fa-  
 ' ther, Son, and Holy Ghost. We never say,  
 ' the scripture never says, that the *Father only is*  
 ' *the true God*; whence it would follow, that he  
 ' that is the true God, is the Father. But we  
 ' grant the Father to be the *only true God*: and  
 ' so we say, is the Son also. And it doth not at  
 ' all thence follow, that the Son is the Father.  
 ' Because in saying the Father is the true God,  
 ' we respect not his paternity, or his paternal Re-  
 ' lation to his Son; but his nature, essence and  
 ' being. And the same we affirm concerning  
 ' the other Persons. And to say, that because  
 ' each person is God, one person must be ano-  
 ' ther, is to crave leave to disbelieve what God  
 ' hath revealed, without giving any reason at all for  
 ' their so doing'. But more to this purpose will  
 be recited hereafter, particularly from Mr. *Howe*.

P. 31. 3. ' It is asserted and believed by the  
 ' church, that *Jesus Christ is God*; *the eternal Son*

E e

' of

‘ of God ; that is, he is proposed, declared, and  
 ‘ revealed unto us in the scripture, to be God ;  
 ‘ that is, to be served, worshipped, believed in,  
 ‘ obeyed as God, upon the account of his own  
 ‘ divine excellencies. And whereas we believe  
 ‘ and know that he was man, that he was born,  
 ‘ lived, and died as a man ; it is declared that he  
 ‘ is God also ; and that as God, he did pre-exist  
 ‘ *in the form of God* before his incarnation, which  
 ‘ was effected by voluntary actings of his own ;  
 ‘ which could not be without a Pre-existence in  
 ‘ another nature. This is proposed unto us to be  
 ‘ believed upon divine testimony, and by divine  
 ‘ revelation. And the sole enquiry in this Mat-  
 ‘ ter is, whether this be proposed in the scrip-  
 ‘ ture as an object of faith, and that which is  
 ‘ indispensably necessary for us to believe. Let  
 ‘ us then nakedly attend unto what the scripture  
 ‘ asserts in this matter, and that in the order of the  
 ‘ books of it in some particular instances, which  
 ‘ at present occur to mind, as these that follow.

‘ *Thy throne, O God, is for ever and ever* (a):  
 ‘ applied unto Christ, *But unto the Son he saith,*  
 ‘ *thy throne, O God, is for ever and ever* (b).

‘ *The chariots of God are twenty thousand, even*  
 ‘ *thousands of angels ; the Lord is among them as*  
 ‘ *in Sinai, in the holy place. Thou hast ascended on*  
 ‘ *high, thou hast lead captivity captive, thou hast*  
 ‘ *received gifts for men ; yea, for the rebellious also,*  
 ‘ *that the Lord God may dwell among them* (c):  
 ‘ applied unto the Son. *Wherefore he saith, when*  
 ‘ *he ascended up on high, he led captivity captive,*  
 ‘ *and gave gifts unto Men. Now that he ascended,*  
 ‘ *what is it but that he also descended first into the*  
 ‘ *lower parts of the earth ? He that descended, is*  
 ‘ *the same also that ascended up far above all hea-*  
 ‘ *vens, that he might fill all things* (d). ‘ *The*

(a) Psalm xlv. 6. (b) Heb. i. 8. (c) Psalm lxviii. 17,  
 18, 19. (d) Ephes. iv. 8.



‘ The Lord said unto my Lord, sit thou at my  
‘ right hand (a): applied unto Christ by himself  
‘ (b).

‘ Of old thou hast laid the foundation of the earth,  
‘ and the heavens are the work of thy hands. They  
‘ shall perish, but thou shalt endure: yea, all of  
‘ them shall wax old like a garment, as a vesture  
‘ shalt thou change them, and they shall be changed:  
‘ but thou art the same, and thy years shall have no  
‘ end (c): declared by the apostle to be meant of  
‘ the Son (d).

‘ The Lord possess me in the beginning of his ways,  
‘ before his works of old. I was set up from ever-  
‘ lasting, in the beginning, or ever the earth was.  
‘ When there were no depths, I was brought forth,  
‘ when there were no fountains abounding with wa-  
‘ ters. Before the mountains were settled, before  
‘ the hills was I brought forth; while as yet he had  
‘ not made the earth, nor the fields, nor the highest  
‘ part of the dust of the world. When he prepared  
‘ the heavens I was there; when he set a compass  
‘ upon the face of the depth; when he established  
‘ the clouds above; and the fountains of the deep;  
‘ when he gave to the sea his decree that the waters  
‘ should not pass his commandment; when he appoint-  
‘ ed the foundations of the earth: then I was by  
‘ him, as one brought up with him; and I was daily  
‘ his delight, rejoicing always before him; rejoicing  
‘ in the habitable parts of his earth, and my de-  
‘ lights were with the sons of men (e).

‘ I saw also the Lord sitting upon a throne, high  
‘ and lifted up, and his train filled the temple; above  
‘ it stood the Seraphims, each one had six wings,  
‘ with twain he covered his face, with twain he co-  
‘ vered his feet, and with twain he did flie. And  
‘ one cried unto another and said, holy, holy, holy

E e 2

(a) Psalm cx. 1. (b) Matt. xxii. 44. (c) Psalm cii. 25,  
26, 27. (d) Heb. i. 10. (e) Prov. viii. 22, to 31.

‘ is the Lord of hosts, the whole earth is full of his glory (a): applied unto the Son (b).

‘ Sanctify the Lord of hosts himself, and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel; for a gin and for a snare to the inhabitants of Jerusalem (c): applied unto the Son (d).

‘ For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders; and his name shall be called wonderful, counsellor, the mighty God, the everlasting Father, prince of peace. Of the increase of his government, and peace there shall be no end (e).

‘ Behold the day is come, saith the Lord, that I will raise unto David a righteous branch. And this is his name, whereby he shall be called, Jehovah our righteousness (f).

‘ He took his brother by the heel in the womb, and by his strength he had power with God. Yea, he had power over the angel and prevailed: he wept and made supplication unto him: he found him in Bethel, and there he spake with us. Even the Lord God of hosts, the Lord is his memorial (g).

‘ For thus saith the Lord of hosts, after the glory hath he sent me unto the nations which spoiled you. And ye shall know that the Lord of hosts hath sent me (h).

‘ Thou art Christ the son of the living God (i).

‘ The Holy Ghost shall come upon thee, the power of the Most High shall overshadow thee, therefore also shall

(a) Isa. vi. 1, 2, 3. (b) John xii. 41, 42. (c) Isa. viii. 13, 14. (d) Luke ii. 34. Rom. ix. 33. 1 Pet. ii. 8. (e) Isa. ix. 67. (f) Jer. xxiii. 5, 6. (g) Hof. xii. 3, 4, 5. (h) Zach. ii. 8, 9. (i) Matth. xvi. 16.

‘ shall that holy thing, which shall be born of thee,  
‘ be called the Son of God (a).

‘ In the beginning was the word, and the word  
‘ was with God, and the word was God. The same  
‘ was in the beginning with God. All things were  
‘ made by him, and without him was not any thing  
‘ made, that was made (b).

‘ And we beheld his glory, the glory as of the  
‘ only begotten of the Father (c).

‘ And no man hath ascended up to heaven, but  
‘ he that came down from heaven, even the Son of  
‘ Man which is in heaven (d).

‘ Then said the Jews unto him, thou art not fifty  
‘ years old, and hast thou seen Abraham? Jesus  
‘ saith unto them, Verily I say unto you, before Abra-  
‘ ham was, I am (e).

‘ I and my Father are one (f).

‘ And now, O Father, glorify thou me with thine  
‘ own self, with the glory which I had with thee  
‘ before the world was (g).

‘ And Thomas answered, and said unto him ;  
‘ my Lord, and my God (h).

‘ Feed the church of God, which he hath pur-  
‘ chased with his own blood (i).

‘ Concerning his Son Jesus our Lord, which was  
‘ made of the seed of David according to the flesh,  
‘ and declared to be the Son of God with power, ac-  
‘ cording to the Spirit of holiness, by the resurrection  
‘ from the dead (k).

‘ Of whom, as concerning the flesh, Christ came ;  
‘ who is over all, God blessed for ever. Amen (l).

‘ We shall all stand before the judgment seat of  
‘ Christ. For it is written, as I live saith the Lord,  
‘ every knee shall bow to me, and every tongue shall  
‘ confess

(a) Luke i. 35. (b) John i. 1, 2, 3. (c) Vers. 14.  
(d) Chap. iii. 2. (e) Chap. viii. 57, 58. (f) Chap. x. 30.  
(g) Chap. xvii. 3. (h) Chap. xx. 28. (i) Acts xx. 28.  
(k) Rom. i. 3, 4. (l) Chap. ix. 5.



‘ confess to God. So then every one of us shall give  
‘ an account of himself to God (a).

‘ And one Lord Jesus Christ, by whom are all  
‘ things, and we by him (b).

‘ Neither let us also tempt Christ, as some of them  
‘ also tempted, and were destroyed of serpents (c):  
‘ compared with (d).

‘ Let this mind be in you, which was also in Christ  
‘ Jesus; who being in the form of God, thought it  
‘ not robbery to be equal with God (e).

‘ Who is the image of the invisible God, the first  
‘ born of every creature; for by him were all things  
‘ created, that are in heaven, and that are in earth,  
‘ visible and invisible; whether they be thrones, or  
‘ dominions, or principalities; or powers, all things  
‘ were created by him and for him, and he is before  
‘ all things, and by him all things consist (f).

‘ Without controversy great is the mystery of god-  
‘ linefs: God was manifest in the flesh (g).

‘ Looking for that blessed hope, and the glorious  
‘ appearance of the great God and our Saviour Je-  
‘ sus Christ, who gave himself for us (h).

‘ Heb. i. throughout.

‘ For every house is builded by some man, but he  
‘ that built all things is God (i).

‘ Searching what, or what manner of time the  
‘ Spirit of Christ, which was in them, did signify (k).

‘ But Christ also hath once suffered for sinners,  
‘ being put to death in the flesh, but quickned by  
‘ the Spirit; by which also he went and preached  
‘ unto the spirits in prison, which sometimes were  
‘ disobedient, when once the long suffering of God  
‘ waited in the days of Noah (l).

‘ Herby

(a) Rom. xiv. 10, 11, 12. (b) 1 Cor. viii. 6. (c) Chap.  
x. 9. (d) Numb. xxi. 6. (e) Phil. ii. 5, 6. (f) Col.  
i. 15, 16, 17. (g) 1 Tim. iii. 16. (h) Tit. ii. 13. (i) Chap.  
iii. 4. (k) 1 Pet. i. 11. (l) Chap. iii. 18, 19.

‘ Hereby we perceive the love of God, because he  
‘ laid down his life for us (a).

‘ And we are in him that is true, even in his  
‘ Son Jesus Christ; this is the true God and eternal  
‘ life (b).

‘ I am alpha, and omega, the beginning and the  
‘ ending, saith the Lord, which is, and which was,  
‘ and which is to come, the Almighty (c).

‘ I am alpha, and omega, the first and the last,  
‘ and what thou seest, write in a book. And I  
‘ turned to see the voice that spake with me; and  
‘ being turned, I saw seven golden candlesticks, and  
‘ in the midst of the seven candlesticks one like unto  
‘ the son of man (d).

‘ And when I saw him, I fell at his feet as dead;  
‘ and he laid his right hand upon me, saying unto  
‘ me, fear not, I am the first and the last (e).

‘ I am he which searcheth the reins and hearts,  
‘ and will give unto every one of you according to  
‘ your works (f).

‘ These are some of the places wherein the  
‘ truth under consideration is revealed and declared,  
‘ some of the divine testimonies whereby it  
‘ is confirmed, and established; which I have  
‘ not at present enquired after, but suddenly repeated  
‘ as they came to mind. Many more of the like nature  
‘ and importance may be added unto them, and shall be so  
‘ as occasion doth require.

‘ Let now any one who owns the scripture to  
‘ be the word of God, to contain an infallible revelation  
‘ of the things proposed in it to be believed, and who hath  
‘ any conscience exercised towards God for the receiving  
‘ and submitting unto what he declares and reveals, take a  
‘ view of these testimonies, and consider, whether they  
‘ do

(a) 1 John iii. 16. (b) Chap. v. 20. (c) Rev. i. 8.  
(d) Ver. 11. (e) Ver. 17. (f) Chap. ii. 23.

‘ do not sufficiently propose this object of our  
 ‘ faith. Shall a few poor trifling sophisms, whose  
 ‘ terms are scarcely understood, by the most that  
 ‘ amongst us make use of them, according as they  
 ‘ have found them framed by others, be thought  
 ‘ meet to be set up in opposition unto these mul-  
 ‘ tiplied testimonies of the Holy Ghost, and to  
 ‘ cast the truth confirmed by them down from  
 ‘ its credit and reputation in the consciences of  
 ‘ men? For my part, I do not see in any thing,  
 ‘ but that the testimonies given to the Godhead  
 ‘ of Christ, the eternal Son of God, are every  
 ‘ way as clear and unquestionable, as those are,  
 ‘ which testify to the Being of God, or that there  
 ‘ is any God at all. Were men acquainted with  
 ‘ the scriptures as they ought to be, and as the most,  
 ‘ considering the means and advantages they have  
 ‘ had, might have been; did they ponder and  
 ‘ believe on what they read, or had any tender-  
 ‘ ness in their consciences, as to that reverence,  
 ‘ obedience, and subjection of soul, which God  
 ‘ requires unto his word; it were utterly impos-  
 ‘ sible that their faith in this matter should ever  
 ‘ in the least be shaken, by a few lewd sophisms,  
 ‘ or loud clamours of men destitute of the truth,  
 ‘ and of the spirit of it.

And then the Dr. proceeds to remove the an-  
 swers which the *Socinians* give to the testimonies  
 recited, and to manifest farther, how incontroll-  
 able the said testimonies are, by instancing in some  
 particulars, and then says, ‘ That we are ready,  
 ‘ God assisting to maintain, that there is not any  
 ‘ one of them which doth not give a sufficient  
 ‘ ground for faith to rest on in this matter, con-  
 ‘ cerning the Deity of Christ, and that against all  
 ‘ the *Socinians*, (and if the Dr. was now to have  
 wrote this, would he not have said, And *Arians*)  
 in



‘ in the world.’ The greatest part of what follows the reader is refer’d to.

The Dr. respecting what precedes, says :

‘ P. 44. Some other general exceptions sometimes they make use of, which the reader may free himself from the entanglement of, if he do but heed these ensuing rules.

‘ *First*, Distinction of *persons* (of which afterwards) it being in an infinite substance, doth no way prove a difference of *essence* between the Father and the Son. Where therefore Christ as the Son, is said to be *another* from the Father, or *God*, spoken personally of the Father, it argues not in the least that he is not partaker of the same nature with him. That in one essence there can be but one person, may be true where the substance is finite and limited, but hath no place in that which is infinite.

‘ *Secondly*, Distinction and inequality in respect of *office* in Christ, doth not in the least take away his equality and sameness with the Father, in respect of *nature* and *essence* (a). A son of the same nature with his father, and therein *equal* to him, may in *office* be his *inferior*, his subject.

‘ *Thirdly*, The advancement and exaltation of Christ, as *mediator*, to any dignity whatever, upon, or in reference to the work of our redemption, and salvation, is not at all inconsistent with the essential honour, dignity and worth which he hath in himself, as God blessed for ever. Though he humbled himself and was exalted in office, yet in nature he was one and the same, he changed not.

‘ *Fourthly*, The scriptures asserting the humanity of Christ with the concerns thereof, as his birth, life, and death, do no more there-

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‘ by

‘ by deny his deity, than by asserting his deity  
 ‘ with the essential properties thereof, they deny  
 ‘ his humanity.

‘ *Fifthly*, God working in and by Christ, as  
 ‘ he was mediator, denotes the Father’s sovereign  
 ‘ appointment of the things mentioned to be  
 ‘ done, not his immediate efficiency in the doing  
 ‘ of the things themselves.

‘ These rules are proposed a little before their  
 ‘ due place in the method which we pursue. But  
 ‘ I thought meet to interpose them here, as con-  
 ‘ taining a sufficient ground for the resolution  
 ‘ and answering of all the sophisms and objec-  
 ‘ tions which the adversaries use in this cause.

‘ From the cloud of witnesses before produced,  
 ‘ every one whereof is singly sufficient to evert  
 ‘ the *Socinian* infidelity, I shall in one of them  
 ‘ give an instance both of the clearness of the  
 ‘ evidence, and the weakness of the exceptions,  
 ‘ which are wont to be put in against them, as  
 ‘ was promised. And this is, *In the beginning*  
 ‘ *was the word, and the word was with God, and*  
 ‘ *the word was God. The same was in the begin-*  
 ‘ *ning with God. All things were made by him,*  
 ‘ *and without him was not any thing made that was*  
 ‘ *made* (a).

‘ By the *word* here, or *ὁ λόγος*, on what ac-  
 ‘ count soever he be so called, either as being  
 ‘ the eternal word and wisdom of the Father,  
 ‘ or as the great revealer of the will of God un-  
 ‘ to us, *Jesus Christ* the Son of God is intended.  
 ‘ This is on all hands acknowledged, and the  
 ‘ context will admit of no hesitation about it.  
 ‘ For of this *word* it is said, that *he came into the*  
 ‘ *world* (b), *was rejected by his own* (c), *was*  
 ‘ *made flesh and dwelt amongst us, whose glory was*  
 ‘ *the*

‘ *the glory of the only begotten Son of the Father (a),*  
 ‘ *called expressly Jesus Christ (b), the only begotten*  
 ‘ *Son of the Father (c).* The subject then treated  
 ‘ of is here agreed upon, and it is no less evi-  
 ‘ dent that it is the design of the apostle to de-  
 ‘ clare both who, and what he was of whom he  
 ‘ treateth. Here then, if any where, we may  
 ‘ learn what we are to believe concerning the per-  
 ‘ son of Christ ; which also we may certainly do, if  
 ‘ our minds are not perverted through prejudice,  
 ‘ *whereby the god of this world doth blind the minds*  
 ‘ *of them which believe not, lest the light of the*  
 ‘ *glorious gospel of Christ, who is the image of God,*  
 ‘ *should shine unto them (d), &c.*

I shall omit transcribing what follows on this text of scripture, only shall recite the Dr’s words in his conclusion thereon, referring to the rest.

P. 55. ‘ What now can be required to secure  
 ‘ our faith in this matter ? In what words possible  
 ‘ could a divine revelation of the eternal power  
 ‘ and Godhead of the Son of God be made more  
 ‘ plain, and clear unto the sons of men ? Or how  
 ‘ could the truth of any thing more evidently be  
 ‘ represented unto their minds ? If we understand  
 ‘ not the mind of God, and intention of the Ho-  
 ‘ ly Ghost in this matter, we may utterly despair  
 ‘ ever to come to an acquaintance with any thing  
 ‘ that God reveals unto us : or indeed with any  
 ‘ thing else that is express’d, or is to be express’d,  
 ‘ by words. It is directly said, that the *word*,  
 ‘ that is *Christ*, as is acknowledged by all, *was*  
 ‘ *with God* ; distinct from him, and was God, one  
 ‘ with him ; that he was so in the *beginning*, be-  
 ‘ fore the creation ; that he *made all things, the*  
 ‘ *world, all things in heaven and in earth.* And if  
 ‘ he be not God, who is ? The sum is : all the

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‘ ways

(a) John i. 14. (b) Ver. 17. (c) Ver. 18. (d) 2. Cor.  
 iv. 4.



ways whereby we may know God, are his names  
his properties, and his works: but they are all  
here ascribed, by the Holy Ghost, to the Son,  
to *the word*: and he therefore is God, or we  
know neither who, nor what God is.

The Dr. having answered the Objections of the  
*Socinians*, (please to observe all along that there  
were then no *Arians* to contend with) says:

P. 62. ‘ I have instanced directly in this only  
testimony, to give the Reader a pledge of the  
full confirmation which may be given unto this  
great fundamental truth, by a due improve-  
ment of those other testimonies, or distinct re-  
velations which speak no less expressly to the same  
purpose. And of them there is not any one,  
but we are ready to vindicate it, if called there-  
unto, from the exceptions of these men; which  
how bold and sophistical they are, we may in  
these now considered, also learn and know.

‘ It appeareth then that there is a full sufficient  
revelation made in the scripture of the eternal  
deity of the Son of God; and that he is so, as  
is the Father also. More particular testimonies  
I shall not at present insist upon, referring the  
full discussion and vindication of these truths,  
to another season.

‘ We are therefore in the next place to mani-  
fest that the same, or the like testimony, is gi-  
ven unto the deity of the Holy Spirit; that is,  
that he is revealed and declared in the scripture,  
as the object of our faith, worship, and obe-  
dience on the account, and for the reason of  
those divine excellencies which are the sole rea-  
son of our yielding religious worship unto any,  
or expecting from any the reward that is pro-  
mised unto us, or to be brought by them to the  
end for which we are. And herein I yes, as was  
shewed,

shewed, the concernment of faith. When that  
 knows what it is to believe as on divine revela-  
 tion, and is enabled thereby to regulate the soul  
 in its present obedience and future expectation,  
 seeing it is its nature to work by love and hope,  
 there it rests. Now this is done to the utmost  
 satisfaction in the revelation that is made of the  
 divine existence, divine excellencies, and divine  
 operations of the spirit as shall be briefly ma-  
 nifested.

But before we proceed, we may in our way  
 observe a great congruency of success in those  
 who have denied the deity of the Son, and  
 those who have denied that of the Holy Spirit.  
 For as to the Son, after some men began once  
 to disbelieve the revelation concerning him,  
 and would not acknowledge him to *be God and*  
*Man in one person*, they could never settle nor  
 agree, either what, or who he was, or who  
 was his Father, or why he was the Son. Some  
 said he was a phantasm or appearance; and  
 that he had no real subsistence in this world;  
 and that all that was done by him was an ap-  
 pearance, he himself being they know not what  
 elsewhere. *Paulus Samosatenus*, whose flagitious  
 life contended for a preheminance in wicked-  
 ness with his prodigious heresies, was one of the  
 first after the *Jews*, that positively contended  
 for his being a man and no more, who was fol-  
 lowed by *Photinus* and some others. The *Ari-*  
*ans* perceiving the folly of this opinion, with the  
 odium of it among all that bare the name of  
*Christians*, and that they had as good deny the  
 whole scripture as not grant unto him a pre-  
 existence in a divine nature antecedent to his  
 incarnation, they framed a new deity which  
 God should make before the world, in all things  
 like

' like to himself, but not the same with him in  
 ' essence and substance; but to be so like him,  
 ' that by the writings of some of them, ye can  
 ' scarce know one from the other; and that this  
 - ' was the Son of God also who was afterwards  
 ' incarnate. Others in the mean time had more  
 ' monstrous imaginations; some that he was an  
 ' angel, some that he was the sun, some that he was  
 ' the soul of the world, some the light within men.  
 ' Departing from their proper rests, so have they  
 ' hovered about, and so they have continued to  
 ' do, until this day.

' In the same manner it is come to pass with  
 ' them who have denied the deity of the Holy  
 ' Ghost. They could never find where to stand  
 ' or abide, but one hath cried up one thing, an-  
 ' other another. At first they observed that such  
 ' things were every where ascribed unto him in  
 ' the scripture, as uncontrollably evidenced him  
 ' to be an intelligent voluntary agent. This they  
 ' found so plain and evident, that they could not  
 ' deny, but that he was a person or an intelli-  
 ' gent subsistence. Wherefore seeing they were  
 ' resolved not to assent unto the revelation of his  
 ' being God, they made him a created spirit,  
 ' chief and above all others. But still whatever  
 ' else he was, he was only a creature. And this  
 ' course some of late also have steered.

' What is revealed unto us in the scripture to  
 ' be believed concerning the Holy Ghost, his  
 ' deity, and personality, may be seen in the en-  
 ' suing testimonies. The sum of this revelation  
 ' is, that the Holy Spirit is an eternally divine  
 ' existing substance, the author of divine opera-  
 ' tions, and the object of divine and religious wor-  
 ' ship; that is, *over all God blessed for ever*; as the  
 ' ensuing testimonies evince.' To which, as also to  
 the



the arguments of the Dr. grounded thereon, &c. which follow, the reader is referr'd.

P. 78. ' These things being declared in the  
' scripture concerning the Father, the Son and  
' the Holy Ghost, it is moreover revealed, and  
' *these three are one*; that is, *one God*, jointly to  
' be worshipped, feared, adored, believed in and  
' obeyed, in order unto eternal life. For although  
' this doth absolutely and necessarily follow from  
' what is declared and hath been spoken concern-  
' ing the one God, or oneness of the deity, yet  
' for the confirmation of our faith, and that we  
' may not by the distinct consideration of the three,  
' be taken off from the one, it is particularly de-  
' clared, that these three are one, that one, the  
' one and same God. But whereas, as was  
' said before, this can no otherwise be, the testi-  
' monies given thereunto are not so frequently  
' multiplied as they are unto those other heads of  
' this truth, which through the craft of satan, and  
' the pride of men, might be more liable to excep-  
' tions. But yet they are clear, full, and distinct-  
' ly sufficient for faith to acquiesce in immediately,  
' without any other expositions, interpretations or  
' arguments, beyond our understanding of the  
' naked importance of the words. Such are they;  
' of the Father and the Son, *I and my Father are one*  
' (a) Father, Son and Spirit, *three that bare witness*  
' *in heaven, Father, Son and Spirit, and these three*  
' *are one* (b), *baptizing them in the name of the Fa-*  
' *ther, Son and Spirit* (c). For if those into whose  
' name we are baptized be not one in nature, we  
' are by our baptism engaged into the service and  
' worship of more gods than one. For as be-  
' ing baptized, or sacredly initiated into, or in  
' the

(a) John x. 30.  
xxviii. 19.

(b) Chap. v. 7.

(c) Matth.

‘ the name of any one doth sacramentally bind  
 ‘ us unto a holy and religious obedience unto  
 ‘ him, and in all things to the avowing of him  
 ‘ as the God whose we are, and whom we serve,  
 ‘ as here we are in the name of the Father, Son  
 ‘ and Spirit, so if they are not one God, the  
 ‘ blasphemous consequence before mentioned  
 ‘ must unavoidably be admitted ; which it also  
 ‘ doth upon the *Socinian* and *Arian* principle, who,  
 ‘ while of all others they seem to contend most for  
 ‘ one God, are indeed direct *Polytheists*, by owning  
 ‘ others with religious respect, due to God alone,  
 ‘ which are not so.

‘ Once more : it is revealed also, that these  
 ‘ three are distinct among themselves by certain  
 ‘ peculiar relative properties, if I may yet use  
 ‘ these terms. So that they are distinct, living,  
 ‘ divine, intelligent voluntary principles of operation or working, and that in, and by internal  
 ‘ acts one towards another, and in acts that outwardly respect the creation and the several parts  
 ‘ of it. Now this distinction originally lyeth in  
 ‘ this ; that the *Father begetteth the Son*, and the  
 ‘ *Son is begotten of the Father* ; and the *Holy Spirit proceedeth from both of them*. The manner  
 ‘ of these things, so far as they may be expressed  
 ‘ unto our edification, shall afterwards be spoken  
 ‘ to. At present it sufficeth for the satisfaction  
 ‘ and confirmation of our faith, that the distinctions named are clearly *revealed in the scripture*,  
 ‘ and are proposed to be its proper object in this  
 ‘ matter. *Thou art my son, this day have I begotten thee* (a). *Thou art Christ, the Son of the living*  
 ‘ *God* (b). *We saw his glory, the glory of the only begotten of the Father* (c). *No man hath seen*  
 ‘ *God*

(a) Psalm ii. 7.  
 i. 14.

(b) Matth. xvi. 15.

(c) John

‘ God at any time, the only begotten Son, which is in  
 ‘ the bosom of the Father, he hath revealed him (a).  
 ‘ For as the Father hath life in himself, so hath he  
 ‘ given to the Son to have life in himself (b). The  
 ‘ Son of God is come, and hath given us an under-  
 ‘ standing (c). But when the comforter is come,  
 ‘ whom I will send unto you from the Father, even  
 ‘ the spirit of truth which proceedeth from the Fa-  
 ‘ ther, he shall testify of me (d).

‘ Now as the nature of this distinction lies in  
 ‘ their mutual relation one to another, so it is  
 ‘ the foundation of those *distinct* *actings* and ope-  
 ‘ rations, whereby the distinction itself is clearly  
 ‘ manifested and confirmed. And these actings,  
 ‘ as was said, are either such, as where one of  
 ‘ them is the object of another’s actings, or such  
 ‘ as have the creature for their objects. The first  
 ‘ sort are testified unto (e). Most of which pla-  
 ‘ ces have been before recited. They which thus  
 ‘ know each other, love each other, delight in  
 ‘ each other, must needs be distinct; and so are  
 ‘ they represented unto our faith. And for the  
 ‘ other sort of actings the scripture is full of the  
 ‘ expressions of them (f).

Now from what the Dr. has here said, ‘ that  
 the three persons in the Godhead, Father, Son,  
 and Spirit, are distinct among themselves by  
 certain peculiar relative properties, lying ori-  
 ginally in this, that the Father begetteth the  
 Son, and the Son is begotten of the Father, and  
 the holy spirit proceedeth from both of them;  
 and as the nature of this distinction lies in their  
 mutual relation one to another, &c. may it not be  
 thought by some, that there is from hence a just

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‘ ground

(a) John i. 18. (b) Chap. v. 26. (c) 1 John  
 v. 20. (d) John xiv. 26. (e) Psal. cx. 1. John i. 18.  
 chap. v. 20. chap. xvii. 5. 1 Cor. ii. 10, 11. Prov. viii.  
 21, 22. (f) Gen. xix. 24. Zach. ii. 8. John v. 17  
 1 Cor. xii. 7, 8, 9. chap. viii. 9.



ground for what some very judicious ministers have declared as their opinion? *viz.* that the denial of the proper sonship of the second person in the blessed trinity, that he is the Son of God by nature, and asserting that he is Son, or called Son, only as being mediator, has a tendency to tritheism; herein I find ministers and others are divided in their opinions; some, as has been mentioned before, thinking it rather tends to *Sabellianism*.

P. 81. ‘ Our conclusion from the whole is: ‘ that there is nothing more fully expressed in the ‘ scripture, than this sacred truth is; that there ‘ is one God, Father, Son, and Holy Ghost; ‘ which are divine, distinct, intelligent, voluntary, ‘ omnipotent principles of operation and working, ‘ which, whosoever thinks himself obliged to believe the scripture, must believe; and concerning others, in this discourse, we are not ‘ solicitous.

‘ This is that which was first proposed; namely, to manifest what is expressly revealed in the ‘ scripture concerning God the Father, Son, and ‘ Holy Ghost; so as that we may duly believe ‘ in him, yield obedience unto him, enjoy communion with him, walk in his love and fear, ‘ and so come at length to be blessed with him ‘ for evermore. Nor doth faith for its security, ‘ establishment and direction, absolutely stand in ‘ need of any farther exposition or explanation ‘ of these things; or the use of any terms not consecrated to the present service by the Holy Ghost. ‘ But whereas this doctrine it may be variously assaulted by the temptations of satan, and opposed ‘ by the subtle sophisms of men of corrupt minds; ‘ and whereas it is the duty of the disciples of ‘ Christ to grow in the knowledge of God, and ‘ our Lord and Saviour Jesus Christ, by an explicit

' plicit apprehension of the things they do be-  
 ' lieve, so far as they are capable of them; this  
 ' doctrine hath, in all ages of the church, been  
 ' explained and taught, in and by such expres-  
 ' sions, terms, and propositions, as farther de-  
 ' clare what is necessarily included in it, or con-  
 ' sequent unto it; with an exclusion of such things,  
 ' notions and apprehensions, as are neither the one,  
 ' nor the other. This I shall briefly manifest,  
 ' and then vindicate the whole from some excep-  
 ' tions, and so close this dissertation.

' 1. That God is one, was declared and proved.  
 ' Now this oneness can respect nothing but the  
 ' nature, being, substance or essence of God.  
 ' God is one in this respect. Some of these words  
 ' indeed are not used in the scripture. But whereas  
 ' they are of the same importance and significa-  
 ' tion, and none of them include any thing of im-  
 ' perfection, they are properly used in the decla-  
 ' ration of the unity of the Godhead. There is  
 ' mention in the scripture of the Godhead of  
 ' God, *his eternal power and Godhead* (a). And  
 ' of his nature, by excluding them from being  
 ' objects of our worship, who are *not God by na-*  
 ' *ture* (b). Now this natural Godhead of God,  
 ' is his substance or essence with all the holy di-  
 ' vine excellencies which naturally and necessarily  
 ' appertain thereunto. Such are eternity, immen-  
 ' sity, omnipotency, life, infinite holiness, good-  
 ' ness, and the like. This one nature, substance  
 ' or essence, being the nature, substance, or es-  
 ' sence of God, as God is the nature, essence and  
 ' substance of the Father, Son and Spirit; one  
 ' and the same absolutely in and unto each of  
 ' them. For none can be God as they are re-  
 ' vealed to be, but by vertue of this divine na-

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' ture

(a) Rom. i. 20.

(b) Gal. iv. 8.

‘ ture or being. Herein consists the *unity of the Godhead*.

‘ 2. The distinction, which the scripture reveals between Father, Son, and Spirit, is that whereby they are three hypostases, or persons, distinctly subsisting in the same divine essence or being. Now a divine person, is nothing but the *divine essence upon the account of an especial property, subsisting in an especial manner*. As in the person of the father, there is the divine essence and being, with its property of begetting the Son, subsisting in an especial manner as the Father. And because this person hath the whole divine nature, all the essential properties of that nature are in that person. The wisdom, the understanding of God, the will of God, the immensity of God, is in that person; not as that person, but as the person is God. The like is to be said of the persons of the Son and of the Holy Ghost. Hereby each person having the understanding, the will, and power of God, becomes a distinct principle of operation; and yet all their actings *ad extra* being the actings of God, they are undivided, and are all the works of one, of the self same God. And these things do not only necessary follow, but are directly included in the revelation made concerning God and his subsistence in the scriptures.

‘ 3. There are indeed many other things that are taught and disputed about this doctrine of the trinity, as the manner of the eternal generation of the Son, of the essence of the Father; of the procession of the Holy Ghost, and the difference of it from the generation of the Son; of the mutual in-being of the persons, by reason of their unity in the same substance or essence; the nature of their personal subsistence with respect unto their properties whereby they  
‘ are



' are mutually distinguished ; all which are true  
 ' and defensible against all the sophisms of the  
 ' adversaries of this truth. Yet because the dis-  
 ' tinct apprehension of them, and their accurate  
 ' expression, is not necessary unto faith, as it is  
 ' our guide and principle in and unto religious  
 ' worship and obedience, they need not here be  
 ' insisted on. Nor are those brief explications  
 ' themselves before mentioned so proposed, as to  
 ' be placed immediately in the same rank or or-  
 ' der with the original revelations before insisted  
 ' on ; but only are pressed as proper expressions  
 ' of what is revealed, to increase our light and  
 ' further our edification. And although they can-  
 ' not rationally be opposed or denied, nor ever  
 ' were by any, but such as deny, and oppose the  
 ' things themselves as revealed ; yet they that  
 ' do so deny or oppose them, are to be required  
 ' positively, in the first place to deny or disap-  
 ' prove the oneness of the Deity ; or to prove,  
 ' that the Father, or Son, or Holy Ghost in par-  
 ' ticular, are not God, before they be allowed to  
 ' speak one word against the manner of explica-  
 ' tion of the truth concerning them. For either  
 ' they grant the revelation declared and con-  
 ' tended for, or they do not. If they do, let  
 ' that concession be first laid down, namely, that  
 ' the Father, Son, and Spirit are one God, and  
 ' then let it be debated, whether they are one in  
 ' substance and three in persons, or how else the  
 ' matter is to be stated : if they deny it ; it is  
 ' a plain madness to dispute of the manner of  
 ' any thing, and the way of expressing it, whilst  
 ' the thing it self is denied to have a being.  
 ' For of that which is not, there is neither  
 ' manner, property, adjunct, nor effect. Let  
 ' then such persons, as this sort of men are rea-  
 ' dy to attempt with their sophistry, and to a-  
 ' muse

‘ muse with cavils about persons, substances, sub-  
 ‘ sistences, and the like, desire to know of them  
 ‘ what it is that they would be at. What would  
 ‘ they deny, what would they disapprove? Is it  
 ‘ that God is one, or that the Father is God, or  
 ‘ the Son, or the Holy Ghost is so. If they de-  
 ‘ ny or oppose either of these, they have testimo-  
 ‘ nies and instances of divine revelation, or may  
 ‘ have, in a readiness, to confound the devil and  
 ‘ all his emissaries. If they will not do so, if  
 ‘ they refuse it, then let them know, that it is most  
 ‘ foolish and unreasonable to contend about ex-  
 ‘ pressions and explanations of any thing or doc-  
 ‘ trine about the manner, respects, or relations  
 ‘ of any thing, until the thing itself, or doctrine,  
 ‘ be plainly confessed or denied. If this they re-  
 ‘ fuse, as generally they do and will, which I  
 ‘ speak upon sufficient experience, and will not  
 ‘ be induced to deal openly, properly, and ra-  
 ‘ tionally, but will keep to their cavils and so-  
 ‘ phisms about terms and expressions, all farther  
 ‘ debate or conference with them, may justly and  
 ‘ ought both conscientiously and rationally to be  
 ‘ refused and rejected. For these sacred mysteries  
 ‘ of God and the gospel, are not lightly to be  
 ‘ made the subject of men’s contests and dispu-  
 ‘ tations.

The Dr. referring to some of the cavils and  
 sophisms of the *Socinians* preceeding, says:

P. 90. ‘ That which at present shall suffice, is  
 ‘ to give a general answer unto all these cavils,  
 ‘ with all of the same kind, which the men of  
 ‘ these principles do usually insist upon.’ And  
 the substance of this general answer of the Dr’s  
 may serve against the *Arians* also, and any others  
 who deny any divine supernatural truth revealed  
 in the scriptures, whether it be the proper eternal  
 ‘ son-

sonship of the second person in the holy trinity, or any other mystery of the gospel.

‘ The things, they say, which we teach concerning the trinity, are contrary to reason. And thereof they endeavour to give sundry instances, wherein the sum of the opposition which they make unto this truth doth consist.

‘ But, *1st*, I ask, what reason is it that they intend? It is their own, the carnal reason of men; by that they will judge of these divine mysteries. The scripture tells us indeed, that *the spirit of a man which is in him knows the things of a man*. A man’s spirit, by natural reason, may judge of natural things. But *the things of God knoweth no man, but the Spirit of God* (a). So that what we know of these things, we must receive upon the revelation of the Spirit of God meerly, if the apostle may be believed. And it is given unto men to know the mysteries of the kingdom of God. To some, and not to others; and unless it be so given them, they cannot know them. In particular, *none can know the Father, unless the Son reveal him*. Nor will, or doth, or can flesh and blood reveal, or understand Jesus Christ to be the Son of the living God, unless the Father reveal him, and instruct us in the truth of it (b). The way to come to the acknowledgment of these things, is that described by the apostle (c), *For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man, that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love may be able to comprehend with all saints,*

(a) 1 Cor. ii. 11. (b) Matth. xvi. 18. (c) Ephes. iii. 14, 15, 16, 17, 18, 19.



‘ *saints, &c.* As also (a), *That ye might come un-*  
 ‘ *to all riches of the full assurance of understanding,*  
 ‘ *to the acknowledgment of the mystery of God, and*  
 ‘ *of the Father, and of Christ. In whom are hid*  
 ‘ *all the treasures of wisdom and knowledge.* It is  
 ‘ by faith and prayer, and through the revelation  
 ‘ of God, that we may come to the acknowledg-  
 ‘ ment of these things ; and not by the carnal  
 ‘ reasonings of men of corrupt minds.

‘ 2dly, What reason do they intend? If reason  
 ‘ absolutely, the reason of things ; we grant that  
 ‘ nothing contrary unto it is to be admitted. But,  
 ‘ reason, as it is in this or that man, particularly  
 ‘ in themselves, we know to be weak, maimed,  
 ‘ and imperfect ; and that they are, and all other  
 ‘ men, extremely remote from a just and full com-  
 ‘ prehension of the whole reason of things. Are they  
 ‘ in such an estate, as that their apprehension shall  
 ‘ pass for the measure of the nature of all things?  
 ‘ we know they are far from it. So that tho’ we  
 ‘ will not admit of any thing, that is contrary to  
 ‘ reason ; yet the least intimation of a truth, by  
 ‘ divine revelation, will make me embrace it, al-  
 ‘ though it should be contrary to the reason of all  
 ‘ the *Socinians* in the world. Reason in the ab-  
 ‘ stract, or the just measure of the answering of  
 ‘ one thing unto another, is of great moment :  
 ‘ but reason, that is, what is pretended to be so,  
 ‘ or appears to be so unto this or that man, espe-  
 ‘ cially in and about things of divine revelation,  
 ‘ is of very small importance ; of none at all,  
 ‘ where it riseth up against the express testimonies  
 ‘ of scripture, and these multiplied to their mu-  
 ‘ tual confirmation and explanation.

‘ 3dly, Many things are above reason, that is,  
 ‘ as considered in this or that subject, as men,  
 ‘ which are not at all against it. It is an easy  
 ‘ thing

‘ thing to compel the most curious enquirers of  
 ‘ these days to a ready confession hereof, by mul-  
 ‘ titudes of instances in things finite and tempora-  
 ‘ ry. And shall any dare to deny, but it may be  
 ‘ so in things heavenly, divine and spiritual? nay,  
 ‘ there is no concernment of the being of God,  
 ‘ or his properties, but is absolutely above the  
 ‘ comprehension of our reason. *We cannot by*  
 ‘ *searching find out God, we cannot find out the Al-*  
 ‘ *mighty to perfection.*

‘ 4thly, The very foundation of all their ob-  
 ‘ jections and cavils against this truth, is destruc-  
 ‘ tive of as fundamental principles of reason as  
 ‘ are in the world. They are all at best reduc-  
 ‘ ed to this: it cannot be thus in things finite;  
 ‘ the same being cannot in one respect be *one*,  
 ‘ in another *three*, and the like; and therefore  
 ‘ it is so in things infinite. All these reason-  
 ‘ ings are built upon this supposition, that that  
 ‘ which is finite can perfectly comprehend that  
 ‘ which is infinite. An assertion absurd, foolish,  
 ‘ and contradictory unto itself! Again, it is the  
 ‘ highest reason in things of pure revelation, to  
 ‘ captivate our understandings to the authority of  
 ‘ the revealer, which here is rejected. So that  
 ‘ by a loud specious pretence of reason, these  
 ‘ men, by a little captious sophistry, endeavour  
 ‘ not only to countenance their unbelief, but to  
 ‘ evert the greatest principles of reason itself.

‘ 5thly, The objections these men principally in-  
 ‘ sist upon, are meerly against the explanations  
 ‘ we use of this doctrine, not against the primi-  
 ‘ tive revelation of it, which is the principal ob-  
 ‘ ject of our faith: which how preposterous and  
 ‘ irrational a course of proceeding it is, hath been  
 ‘ declared.

‘ 6thly, It is a rule among philosophers, that  
 ‘ if a man, on just grounds and reasons, has em-

‘ braced any opinion, or persuasion, he is not to  
 ‘ desert it, meerly because he cannot answer eve-  
 ‘ ry objection against it. For if the objections  
 ‘ wherewith we may be entangled, be not of the  
 ‘ same weight and importance with the reason on  
 ‘ which we embraced the opinion, it is a madness  
 ‘ to forego it on the account thereof. And much  
 ‘ more must this hold amongst the common sort  
 ‘ of Christians, in things spiritual and divine. If  
 ‘ they will let go, and part with their faith in any  
 ‘ truth, because they are not able to answer dis-  
 ‘ tinctly some objections that may be made a-  
 ‘ gainst it, they may quickly find themselves dis-  
 ‘ puted into *Atheism*.

‘ 7thly, There is so great an intimation made  
 ‘ of such an expression, and resemblance of a  
 ‘ trinity in unity, in the very works of the cre-  
 ‘ ation, as learned men have manifested by va-  
 ‘ rious instances, that it is most unreasonable to  
 ‘ suppose that to be contrary to reason, which  
 ‘ many objects of rational consideration do more  
 ‘ or less present unto our minds.

‘ 8thly, To add no more considerations of this  
 ‘ nature, let any of the adversaries produce any  
 ‘ one argument, or grounds of reason, or those  
 ‘ pretended to be such, against that that hath been  
 ‘ asserted, that hath not already been baffled a  
 ‘ thousand times, and it shall receive an answer,  
 ‘ or a publick acknowledgment that it is indis-  
 ‘ soluble.

The Dr. proceeds to discourse on the person of  
 Christ, as also on his satisfaction; but having  
 recited largely from the Dr's distinct treatise on  
 the former, and as citations of the same nature  
 from other authors will follow; and, the latter  
 being a subject not design'd particularly to be  
 taken into consideration, I shall omit the whole  
 of what is contained in those discourses: and the  
 rather,



rather with respect to the doctrine of satisfaction, because the reader will find in the following pages something concerning that very important doctrine transcribed from Mr. *Howe's Living Temple*, tho' indeed the greatest part of his thoughts thereon are only referr'd to.

If it be thought, that less might have been cited from Dr. *Owen*, and that there needs an apology, I shall only say, that it is apparent that his writings contain more on these subjects than any other author's, and how he has managed them is left to the judgment of every impartial reader: every one will judge for himself, and has a right to do so of every author, and of all they say.

*Dr. Goodwin in his second volume, discoursing on the knowledge of God the Father, and of his Son Jesus Christ.*

C H A P. III. Page 64.

‘ (Concerning the second person) that he was the  
 ‘ Son of God, who existed throughout all ages,  
 ‘ and from eternity; this proved by all those instances of scriptures, wherein his eternal existence is asserted, and wherein the title of Son  
 ‘ of God is also ascribed to him.

‘ This most eminent title of *Son of God* doth  
 ‘ simply express, what and who the second person is in himself, and in relation to his Father,  
 ‘ and so singly speaks the substance of his person;  
 ‘ and it is certain, was that more general and renowned title the first primitive times knew him  
 ‘ by, under which Christ himself and all the apostles

' unanimously represented him unto the church,  
 ' which all believers then professed to believe in ;  
 ' and concerning which that promise is made,  
 ' and utter'd unto all the saints in succeeding  
 ' ages ; *that all should come to the unity of the*  
 ' *faith, and knowledge of the Son of God* (a).  
 ' The other, of *the word*, was, if used by any  
 ' other apostle than *John*, yet but covertly ; by  
 ' *John* sparingly mentioned after all the apostles  
 ' were dead, and but thrice by him. And further  
 ' he was acknowledged and declared to be that  
 ' Son of God by all sorts of witnesses, either in  
 ' heaven, or earth, or hell, (the particulars of  
 ' which are referr'd to) p. 65 ; so that we may  
 ' boldly assert,

' 2dly, That our Christ for the substance of his  
 ' person is the Son of God, so stiled, not in re-  
 ' spect only of God's taking man's nature, but  
 ' as existing as such before he took man's nature ;  
 ' and this is one of the great foundations of the  
 ' gospel, and universally acknowledged by be-  
 ' lievers in the first times. This general assertion  
 ' will require many particulars to explain it. 1st,  
 ' That he that thus existed (as hath been proved)  
 ' through all ages and from eternity, was this  
 ' Son of God, and so stiled before ever he as-  
 ' sumed man's nature. For the evidence of  
 ' this I shall proceed as I did in the former  
 ' assertion ; when I proved his existence, I went  
 ' through all ages, even up to everlasting ; and  
 ' so I shall do in this, step by step, demonstrat-  
 ' ing that it was the Son of God ; that as such  
 ' is said in all ages to have existed.

' 1st, He, of whom *John* the baptist affirmed,  
 ' that he existed before him (as was shewn) his  
 ' person by him is stiled, *the only begotten Son of*  
 ' *God*

‘ God (a), compared with (b) (which please to turn to in your bible).

‘ 2dly, He as the son was over the church, as his own house in *Moses’s* time ; to him as the son was *Moses* a servant in his house : so then he must exist as the Son. Thus you read expressly (c), adding to the words *even then*. Even he that then said, *Moses is faithful in all my house* (d): he was this son, said *Paul*, and therefore existed as such ; for it was he spake those words.

‘ 3dly, Again, it was proved in the first assertion, that our Christ was a person that existed at the creation ; now he that then existed, and so before man’s nature was made, and four thousand years before this man was made, is then called the son. Of him, as the son, it is said, his son *by whom he made the worlds* (e).

‘ 4thly, It was shewn, that he was a person existing throughout all generations from the creation ; and this was the Son, *My father worketh hitherto and I work* (f) ; that is, hitherto my father hath wrought from the creation, &c. and it was not his own working only, virtually or instrumentally ; for his word is *ὁμιλος*, in like manner (g), and he that then is said to work must be acknowledged in the highest manner to exist ; and it is the son that did this (b) (see the words) and as in the words (i), it is manifest my father works, and I that am his son.

‘ 5thly, He who was *without beginning of days or end of life*, of whom *Melchisedeck* was the type and shadow, as was shewn (k), he is expressly termed the Son of God in that place : for thus  
‘ the

(a) John i. 15, 18. (b) Ver. 30, 34. (c) Heb. iii. 5, 6. (d) Numb. i. 7. (e) Heb. i. 1 (f) John v. 17. (g) Ver. 19. (h) Ver. 19. (i) Ver. 17. (k) Heb. vii. 3.



‘ the words concerning *Melchisedeck* run, *having*  
 ‘ *neither beginning of days nor end of life, but was*  
 ‘ *made like unto the Son of God*; who therefore  
 ‘ as Son of God hath this in a real and substan-  
 ‘ tial manner true of him; and therefore the  
 ‘ Son is not only in respect of this man Jesus his  
 ‘ being united unto God. But,

‘ 6thly, *Paul* says, that the gospel was promif-  
 ‘ ed by God before by the prophets, concerning  
 ‘ his Son whose person he thus describes, *who*  
 ‘ *was made of the seed of Abraham according to*  
 ‘ *the flesh*, or human nature, and declared to be  
 ‘ *the Son of God according to the spirit of holiness* (a),  
 ‘ or a divine nature (as shall after be shewn).

‘ 7thly, Seeing this place hath mentioned how  
 ‘ the prophets speak of him as God’s Son, let us  
 ‘ see how they spake thus before of him as the  
 ‘ Son, whereby will be decided whether or no  
 ‘ they stiled him not such, over and above the  
 ‘ consideration of that human nature; in regard  
 ‘ to which only, say some, it, and its being unit-  
 ‘ ed to God, and God manifested therein, it is,  
 ‘ say they, that he is called the Son of God; and  
 ‘ not as a distinct person from the Father, who in  
 ‘ himself is the Son of God, and who took the  
 ‘ human nature into the same sonship of his per-  
 ‘ son, which he had without it.

‘ 1st, *Thou art my Son, this day have I begotten*  
 ‘ *thee* (b). God’s (*bedie*, or) to-day is the stile of  
 ‘ eternity. Verbs and adverbs of the present  
 ‘ time do best express eternity; *Before Abraham*  
 ‘ *was, I am* (c); and, *I AM hath sent thee* (d);  
 ‘ so, *To-day have I begotten thee*. To-day with  
 ‘ God is not to-morrow nor yesterday: as God  
 ‘ was always God, so always a Father, and so he  
 ‘ is

(a) Rom. i. 2, 3, 4.  
 (d) Exod. iii. 14.

(b) Psal. ii. 7.

(c) John viii. 58.

' is a Son always unto God. Neither had he been  
 ' God's Son by generation, by begetting, if only  
 ' he had been his Son as man by union ; so he had  
 ' been the Son of the Holy Ghost, and he his  
 ' Father rather than God, (the first person in the  
 ' trinity whom the scriptures only term his Fa-  
 ' ther) because this man was by the Holy Ghost  
 ' conceived, formed, and united unto God, and  
 ' the spirit was not the cause of his being a son ;  
 ' for this very spirit is termed the spirit of this  
 ' son (a), and sent by him (b) ; and although this  
 ' scripture (c) is applied to the resurrection of  
 ' Christ (d), yet 'tis evident by *Paul's* quotation  
 ' of it (e), and his denying unto all the angels  
 ' that so transcendent a generation is intended in  
 ' that second psalm by the psalmist. Neither by  
 ' the resurrection was he first made the Son of  
 ' God (as man) ; for he is termed so all along in  
 ' the evangelists, before, but it was then declared  
 ' as *Paul's* phrase is, *declared the Son of God with*  
 ' *power by the resurrection from the dead* (f), for  
 ' thereby it was shewn that he had life in himself,  
 ' and was that eternal life that had been from the  
 ' beginning (g), whom therefore it was impossi-  
 ' ble death should hold (h), and unto this sense it  
 ' is that those words of the psalmist are appli-  
 ' ed by *Peter* to the resurrection (h), God by  
 ' Christ's being raised up had confirmed the truth  
 ' of that promise made to give his son for us,  
 ' whom he had from eternity begotten, and did  
 ' by his resurrection declare him to be such. Thus  
 ' or thereby proving him to be the Son of God,  
 ' whom God had from everlasting begotten,  
 ' who was promised to be given to us ; yea, his  
 ' incarnation and conception as man (which was  
 ' the

(a) Rom. viii. 9. Gal. iv. 6. (b) John xvi. 15. (c) Psal. ii.  
 (d) Acts xiii. 32, 33. (e) Heb. i. 5. (f) Rom. i. 3.  
 (g) 1 John i. 1. (h) Acts iv. 24. (i) Chap. xiii. 32, 33.

‘ the first foundation of his being man) was but  
 ‘ the beginning of the manifestation of the Son  
 ‘ of God, *the word was made flesh and dwelt a-*  
 ‘ *mong us, and we beheld his glory as of the only be-*  
 ‘ *gotten of the Father* (a), and therefore this was  
 ‘ not the constituting him a son; so likewise it  
 ‘ is termed, *God was manifest in the flesh* (b), like-  
 ‘ wise, *the Son of God was manifested* (c). Now  
 ‘ manifestation is of what was extant before, but  
 ‘ production is the bringing forth of a thing from  
 ‘ a not being to a being. 2. *Agur* speaks of a  
 ‘ person distinct from God then existing, whom  
 ‘ he calls God’s Son, *What is his name, and what*  
 ‘ *is his Son’s name, if thou canst tell, &c.* (d).

P. 67. ‘ 3. *To us a child is born, a Son is given* (e),  
 ‘ &c. And in that he adds thereto (meaning a  
 ‘ child born) as a further thing, and distinct from  
 ‘ child, that is, a Son is given; this argues his ex-  
 ‘ istence as a Son before; for that is given, which  
 ‘ first is, &c. Now *Isaiah* prophesied two things:  
 ‘ 1<sup>st</sup>, That a virgin should bring forth (f); 2<sup>d</sup>,  
 ‘ That he that was so brought forth should be the  
 ‘ Son of God (g); and referring to what is said by  
 ‘ *Luke*, *Therefore also that holy thing, which shall*  
 ‘ *be born of thee, shall be called the Son of God.*  
 ‘ This particle *therefore* refers not to his concep-  
 ‘ tion, as a cause of this effect; as if that there-  
 ‘ fore because conceived of by the Holy Ghost  
 ‘ he should be thereby constituted the Son of  
 ‘ God; but it is an inference or demonstration,  
 ‘ that therefore she might be assured he was that  
 ‘ Son of God, that *Isaiah* had spoken of, that  
 ‘ should be so born of her; yea, and that child  
 ‘ should be called the Son of God, that is, owned,  
 ‘ reckoned, and acknowledged to be the Son of  
 ‘ God,

(a) John i. 14.

(b) 1 Tim. iii. 16.

(c) 1 John iii. 8.

(d) Prov. xxx. 4.

(e) Isa. ix. 6.

(f) Chap. vii. 14.

(g) Chap. ix. 6.



‘ God, by personal union with him, as he is and  
 ‘ hath been by the believing world to this day.

P. 68. ‘ To conclude this: if he existed be-  
 ‘ fore the world was, when he was not man,  
 ‘ and during all the times of these prophets,  
 ‘ before he took man’s nature, it must be sup-  
 ‘ posed, that such a person so existing must have  
 ‘ some eminent known title given him, between  
 ‘ God and him; the import of which should be  
 ‘ to speak his relation to God; and it so, then  
 ‘ surely it must be this which is thus before given  
 ‘ him by those prophets, and as uttered by God,  
 ‘ *Thou art my Son, this day have I begotten thee* (a).  
 ‘ And, *what is his name*, speaking of the Fa-  
 ‘ ther, *and what is his Son’s name?* so then he  
 ‘ was called *the Son* (b). He is not termed a son,  
 ‘ as if only made such when he was conceived  
 ‘ or made man; but on the contrary, being and  
 ‘ existing the Son, he is said to be *sent*, and  
 ‘ *made of a woman* (c). But *when the fullness of*  
 ‘ *time was come*, *God sent forth his Son made of*  
 ‘ *a woman, made under the law*. And to this  
 ‘ purpose it is further observable, that Christ in  
 ‘ his discourses to his disciples affirms himself,  
 ‘ not only to be one sent into the world by his  
 ‘ father, which sufficiently imports his existence  
 ‘ before, but further to notify to us his eternal  
 ‘ generation, and as a son existent before. He  
 ‘ therefore distinguisheth and severeth these two  
 ‘ things, as appears in several speeches of his;  
 ‘ *I came from the Father*, &c. and then, *and I*  
 ‘ *came into the world*; or thus, *and he hath sent*  
 ‘ *me*. This is not only oft repeated, but this  
 ‘ very order observed as oft as repeated. *I*  
 ‘ *know him, for I am from him, and he hath sent*  
 ‘ *me* (d).

I i

C H A P.

(a) Psalm ii. 7. (b) Prov. xxx. 4. (c) Gal. iv. 4,  
 (d) John vii. 29.

C H A P. IV. Page 69.

‘ *What kind of son he is to God, or in what sense*  
 ‘ *he is the Son of God. He is the proper Son*  
 ‘ *of God, in a special peculiar manner, such*  
 ‘ *as no other person can be said to be. He is*  
 ‘ *stiled the only begotten Son of God, which can*  
 ‘ *be affirmed of no creature. This imports,*  
 ‘ *that his eternal generation is the foundation*  
 ‘ *of his sonship. He is called the Son of the*  
 ‘ *living God; that he is begotten of him, of*  
 ‘ *his own likeness, and is of the same nature*  
 ‘ *and substance with him; that he is God, by*  
 ‘ *an identity of one and the same essence of the*  
 ‘ *Godhead, and not by union only, or office.*

‘ To demonstrate in what sense Christ has this  
 ‘ title of Son of God, I shall herein also proceed  
 ‘ by degrees. 1<sup>st</sup>, It is given him by way of sin-  
 ‘ gularity, in comparison of all others that have  
 ‘ the title of sons; this all acknowledge, as God,  
 ‘ the first person, by way of singularity ordina-  
 ‘ rily is called the Father, *One God the Father*;  
 ‘ so frequently, in the same way of singularity,  
 ‘ is Christ termed the Son in relation unto this  
 ‘ God, as the Father; and it hath been observed  
 ‘ by some, that whereas *ὁ υἱος τοῦ Θεοῦ*, that is to say,  
 ‘ *a son of God*, is common to others, i. e. to us  
 ‘ with him; yet *ὁ υἱος τοῦ Θεοῦ*, *the Son of God*, is  
 ‘ never given to any but to him. 2<sup>dly</sup>, God the  
 ‘ Father himself, by way of a special appropri-  
 ‘ ation, sets him forth, and exhibits him as his  
 ‘ son, with difference from all others. He said  
 ‘ it himself from heaven, *This is my beloved Son* (a).  
 ‘ This person, this is the very he, he of all others  
 ‘ individually, and alone; he, and none other:  
 ‘ and

and then he adds, *let all else hear him*. Thus when he presents him to the world, *hear him*, acknowledge and receive him, as he who hath power to *make you sons unto me* (a). But this general is far short of what the scriptures speak concerning what, or wherein his sonship consists.

After several things, which here only are referr'd to, the Dr. says :

P. 70. ' But it is yet more observable, to prove the present assertion, that whenever Christ spake of the Father to his disciples or others, he never said, *our Father*, which yet he taught us to say even when we pray in private, to the end that we should come to God, as such a Father to us as he is also to all others of his elect. But his own usual stile was, *My Father*; and therefore so a Father to him as to no other, nor to all or any of the sons of God; and this appropriation was so much his wont, that the *Jews* observed it and were offended. Whereas he had said, *My father worketh hitherto, and I work, the Jews sought the more to kill him, because he had said God was his Father* (b), which is but slenderly so translated; for in the original it is, *because he had called God his own Father*; that is, so, and in such a manner his as not others; and so the *Jews* themselves understood him whilst the words were yet fresh in his mouth: yea, and he speaks not this, amongst a wicked company of the *Jews*, who were the *children of the devil* (c), as any other ordinary son or child of God alone among a company of wicked ones might, by way of separation, so use it; but, further, Christ doth the very same, when he had occasion to speak to, and of his disciples (who were the chiefest saints then alive of the sons of men, and represent-

I i 2

ing

(a) John i. 12.

(b) Chap. v. 17.

(c) Jer. 44.



ing the rest for ever to come) and of himself, how God was Father both to him and them; yet he carefully makes this separation, *My Father and your father* (a). You see he mentions their relation apart, yea, as separate from his own. He putteth the sonship or relation of all them into one common relation; *your Father*; and sets against it, and severs from it as at a distance his own, *my Father*: and that to shew their relation of sons to God is not of the same rank or descent that his is. 2dly, There is moreover (an *us all*) *he that spared not his own son, but delivered him up for us all, how shall he not also with him freely give us all things* (b)? namely, us the saints. God gave him up for us all, says he; and these all we find had been before termed *the sons of God* (c), and the *brethren of Christ*: and yet, 3dly, After all this, by way of difference from these, he entitles Christ, God's own Son; *If God spared not his own Son* (d). To have said, *his son* by way of singularity, when mention is made of many other brethren, had been enough to have signified his eminency unto them, especially to say, the *first born*, as he has done (e): but he adds hereto, over and above all, *his own Son*, as thereby signifying the different kind or sort of sonship and fatherhood, that was betwixt God and Him. This is therefore an eminent distinction of two sorts of sons which God had; his own Son, proper, genuine, true Son, and others that were not his own, but by adoption, as strangers and aliens in their original descent use to be to a father that afterwards takes them for his adopted sons: and it is evident that this is his meaning, for the apostle had given this other part of distinction of son-

ship,

(a) John xx. 27. (b) Rom. viii. 32. (c) Vers. 16, 29. (d) Vers. 32. (e) Vers. 29.

ship, Of this, his (us all) we have received the  
 spirit of adoption, by which we cry, Abba, Fa-  
 ther (a); and if children, then heirs (b). Now  
 God in this speaks as plainly to men in their  
 own language as is possible to express it. Come  
 to a man that hath sons by marriage, and also  
 a son out of his own loins, and you hear him  
 call them all sons; but particularly ask him,  
 What son is this? My own son, says he. And  
 are these so? No; they are my sons in law, or  
 my wife's sons, or whom I have taken to be  
 my sons by will. Well; and what doth a man  
 mean when he says, this is my own son, espe-  
 cially when with a distinction from others that  
 are adopted? All men understand a son that  
 is of his substance, naturally begotten of him,  
 of his flesh and blood; then in its infinite pro-  
 portion it ought so to be understood here. A  
 second expression to be added to this is that of  
 his being stiled the *only begotten Son of God* so  
 often (c), and therefore so begotten as not others,  
*quasi præter eum nullus*, as if besides him no o-  
 ther were begotten, and if any would quarrel,  
 that others are said to be begotten of God (d);  
 yet to be sure when God says this of him, *Thou  
 art my begotten Son*, he means it of such a beget-  
 ting as hath not been communicated to any  
 creature; which that place is express for,  
*To which of all the angels hath he said, Thou art  
 my Son, this day have I begotten thee* (e)? &c.  
 in which we may observe two things.

1. That a generation, or begetting him, is the  
 foundation of his sonship, as it is of all true and  
 natural sons else among men, for so he joyns  
 them,

(a) Rom. viii. 15. (b) Ver. 16. (c) John i. 14. 18.  
 chap. iii. 16. 1 John iv. 9. (d) Chap. v. 18. (e) Heb.  
 i. 5.

‘ them, *thou art my Son this day have I begotten*  
 ‘ *thee*, as the ground of that his sonship, if it were  
 ‘ but a metaphorical or similitudinary generation,  
 ‘ as when he says of the ice and the snow, *bath the*  
 ‘ *rain a father, or who bath begotten the drops of the*  
 ‘ *dew* (a), &c. then his sonship were no other ;  
 ‘ but doth God speak poetically here (as there  
 ‘ he doth) when of the generation of his Son ?  
 ‘ then indeed he were but metaphorically a Son,  
 ‘ and God a metaphorical Father to him ; where-  
 ‘ as he is the true Son of God, as *John* calls  
 ‘ him (b), and therefore as truly begotten.

‘ 2. Then that his generation is such a beget-  
 ‘ ting, and he such a Son in that respect, as is  
 ‘ denied of the angels, or of men, is evident,  
 ‘ Thou and thou alone art my Son, I have be-  
 ‘ gotten thee, and thee alone ; so that otherwise  
 ‘ let the scripture speak what it will of men’s  
 ‘ being born of God, begotten of God, it is  
 ‘ with an infinite distance of sense from this.  
 ‘ Theirs is but by his operation, not gene-  
 ‘ ration ; by *renascentia*, a new birth of God’s  
 ‘ image on them, which are but divine qua-  
 ‘ lities in the soul, not by a generation that  
 ‘ is proper to a substantial person. Then

‘ 3dly, Add to these two expressions of *one Son*,  
 ‘ and of *only begotten*, that other (c), where, both  
 ‘ by *Peter’s* and all the apostles confession, he is  
 ‘ professed to be the Son of the living God ;  
 ‘ and in both these confessions the conglo-  
 ‘ meration, or gathering together so many  
 ‘ articles in the *Greek* set before every word,  
 ‘ are as so many stars that call us to behold this  
 ‘ eminency of his sonship and generation ; for  
 ‘ they putting an emphasis on every word in  
 ‘ that small sentence, *thou art that Christ, that*  
 ‘ *Son*

(a) Job xxx. 28. 29.  
xvi. 16. John vi. 67.

(b) 1 John v. ult.

(c) Matth.



‘ Son of that God, that living God ; the like man-  
 ‘ ner of expression is never used but for some  
 ‘ special intent, according to the nature of the  
 ‘ matter spoken of ; and that which makes it  
 ‘ the more observable, is, that *John*, who wrote  
 ‘ long after the other evangelists, and avoided  
 ‘ to mention what other evangelists had recorded,  
 ‘ and so mentions this confession of theirs as ut-  
 ‘ tered at another time, and upon a differing oc-  
 ‘ casion from that which *Matthew* relates, should  
 ‘ yet in the rehearsal of this confession, not only  
 ‘ punctually keep to the same words, but has as  
 ‘ carefully added the same articles before every  
 ‘ word as *Matthew* had done ; yea farther : where-  
 ‘ as it is observed by some as was said, that the  
 ‘ article *ὁ υἱός*, the Son, is given to none but to  
 ‘ this Son, so here it is also put to every word  
 ‘ besides, when his sonship is solemnly proclaimed ;  
 ‘ so, the meaning will be this, that Son of the  
 ‘ only true God, that living God ; which em-  
 ‘ phasis, the God, and which attribute, the living  
 ‘ God, are purposely annexed, to set out the  
 ‘ greatness of this so great a Son, and to shew  
 ‘ that if we do suppose the great and true God  
 ‘ to have a Son, and but one Son, and him be-  
 ‘ gotten by him as he is the living God ; (as put  
 ‘ this and those former things mentioned of him  
 ‘ together and it appears) then what manner of  
 ‘ a Son must this be, and what manner of genera-  
 ‘ tion ? but such as living fathers have propor-  
 ‘ tionably of their sons : a generation such as is  
 ‘ proper to things living, when they beget their  
 ‘ kind. Generation properly taken, says *Aquinas*,  
 ‘ and experience shews it is of things that are  
 ‘ living, out of a living principle, and is improp-  
 ‘ erly applied to production : and further it is  
 ‘ then said to be generation properly in them,  
 ‘ when they beget in their own likeness, and that  
 ‘ like-

‘ likeness consisting in their own kind, nature and  
‘ substance. And those two attributes are given  
‘ to Christ holding forth his generation, *viz.* the  
‘ Word and the Son; the word shews he is begot-  
‘ ten by God, who is an intellectual being; the  
‘ Son shews that he is begotten as a living es-  
‘ sence, or being. Now then putting all these  
‘ three together, 1. God’s own Son, 2. only  
‘ begotten, 3. that one only begotten Son of  
‘ the true and living God: these twisted and in-  
‘ terwoven mutually are a threefold cord that can-  
‘ not be broken; let us therefore see what argu-  
‘ ments and evidences these will afford to convince  
‘ us what manner of a Son this is.

‘ Assertion 3. That this only begotten and na-  
‘ tural Son of God is God. This 3d is naturally  
‘ connected with the foregoing assertion, *viz.* that  
‘ he is the natural Son of the living God: thus,  
‘ 1. The scriptures connect and joyn these two  
‘ together, in that often, when and where they  
‘ mention his sonship to God, they annex withal  
‘ (because the one necessarily importeth the o-  
‘ ther) his being God also, as may be observed  
‘ both out of the old testament and the new.  
‘ 1. The old testament, *unto us a Child is born* (a),  
‘ which speaks him to be man, *and unto us a Son*  
‘ *is given*, that speaks him to have been God,  
‘ and as such extant before he as man was born;  
‘ for what is given hath a being when he is gi-  
‘ ven, and before he is given, who took man’s  
‘ nature to himself as Son, &c. And the Dr.  
‘ says, that which I alledge *Isaiah* for is this, that  
‘ his being Son and his being God are joyned;  
‘ and so it follows, *to us a Son is given, and his name*  
‘ *shall be called, The mighty God.* 2dly, You have the  
‘ same by *Paul’s* interpretation out of the *Psalms*,  
‘ *To the Son he says, Thy throne, O God, is for ever*  
‘ and

and ever (a). Compare we now the words of  
 of *Isaiab* with that of the angel (b), and this  
 of *Paul* out of the *Psalms* together, they are  
 one and the same to shew he is God's Son:  
 again, *this man*, says the translation, you  
 may as well say, *this person* (man is not in the  
 original) *was counted worthy of more honour than*  
*Moses, in as much as he that built the house bath*  
*more honour than the house* (c), it follows, *every*  
*house is builded by some man; but he that built all*  
*these things* (that is, the church in all ages and  
 things about it, under both old and new testa-  
 ment) *is God* (d), he that had instructed *Moses*  
 and the church under the old testament, and  
 now that of the new is God, speaking it of  
 Christ as God; so then Christ is God, who is  
 the builder of this house. Now read on, and  
 you will find his being Son not far off, for  
*Christ as a son over his own house* (e). Now  
 compare, *thou art the Son of the living God* (f),  
 says *Peter*, and what says Christ upon it, *viz.*  
*upon this rock will I build my church*, as being  
 the Son of the living God, and he that was able  
 to build it was God, says our apostle in that  
*Heb. iii. 4.* therefore he is such a Son as is also  
 God, and both are joined together. Again, those  
 two parallel places in the epistle to the *Romans*,  
 the one (g) concerning his Son Jesus Christ,  
 which *was made of the seed of David according to*  
*the flesh, and declare to be the Son of God with*  
*power*, compare this with (b) of whom concerning  
 the flesh Christ came, *who is over all God blessed*  
*for ever, amen.* Son of God in the one, is God  
 blessed for ever in the other. Further these two  
 run as terms equivalent in other places of scripture

K k

where

(a) Heb. i. 8.

(b) Luke i. 31, 35.

(c) Heb. iii. 3.

(d) Ver. 14.

(e) Ver. 6.

(f) Matth. xvi. 16.

(g) Heb. i. 3, 4.

(h) Chap. ix. 5.



' where in like manner they be compared, it is  
 ' said of Christ, *God was manifest in the flesh* (a),  
 ' and you have it thus, *the Son of God was mani-*  
 ' *fest* (b). Likewise it is said, *God purchased the*  
 ' *church with his own blood* (c), now compare (d),  
 ' speaking of our Christ, *he has washed us with*  
 ' *his own blood, and made us priests unto God his*  
 ' *Father* ; so then it was the Son whose blood was  
 ' personally his own, who was distinct from his  
 ' Father, and yet God that purchased this church.  
 ' Again, *and we know the Son of God is come, and*  
 ' *we are in him that is true, even in his Son Jesus*  
 ' *Christ : this is the true God, and eternal life* (e) ;  
 ' the true Son of God, and the true God, the ve-  
 ' ry devil himself doth acknowledge it, *if thou*  
 ' *be the Son of God command the stones to be made*  
 ' *bread* (f), which was in effect as to have said,  
 ' if thou beest that great Son of God that is to  
 ' come into the world, then thou art God and  
 ' hast sovereign power to create or change the  
 ' being of the creatures: let us therefore see it by  
 ' the effects, *command these stones to be made bread*.  
 ' Last of all, that known place (g) alledged to  
 ' prove Christ's godhead joins these two together,  
 ' Son of God and God, and the one is infered  
 ' from the other, when Christ had said, *I and my*  
 ' *Father are one* (h), that is, I who profess my  
 ' self to be that one, and only Son of God, who  
 ' is my Father ; as in such a special relation I am  
 ' such a Son to him, as am withal one with him.  
 ' So that, 1. Christ intended, that his being God's  
 ' Son was all one and to be one with God. Again,  
 ' 2. so the *Jews* understood him to intend there-  
 ' by that he was God ; their quarrel with him is,  
 ' that *thou makest thyself God* (i) and yet lo he had  
 ' only affirmed, *I the Son and my Father are one* ;  
 ' so

(a) 1 Tim. iii. 16. (b) 1 John iii. 8. (c) Acts xx. 28.  
 (d) Rev. i. 5. (e) 1 John v. 20. (f) Mat. iv. 3. (g) John x. 30.  
 (h) Ver. 30. (i) Ver. 33.

' so then to be his Son, in the sense the *Jews* un-  
 ' derstood him to take on him that title, was  
 ' all one as to be God. And, 3. in that very sense  
 ' he so defended himself to be the Son of God,  
 ' that is, such a Son as was God, for having made  
 ' his defence (a) alledging this proof, that if the  
 ' eminent men and magistrates of the old testa-  
 ' ment were termed gods by office, and sons of  
 ' God by adoption, who were but shadows of  
 ' him in both those titles, then he, who was pro-  
 ' mised to be sent into the world as the substance,  
 ' must be God by nature, and not office; and the  
 ' Son of God, not by adoption only, but natu-  
 ' rally, and therefore equal and one with God: I  
 ' say, he having defended himself by this argu-  
 ' ment, his conclusion is, *Say ye then of him whom*  
 ' *the Father has sealed and sent into the world,*  
 ' *Thou blasphemest; because I said, I am the Son*  
 ' *of God* (b)? Now what was it that they had said,  
 ' or what blasphemy was it which they had laid  
 ' to his charge? It was this; *For thy blasphemy,*  
 ' *because thou, being a man, as to our apparent*  
 ' *sight and view, makest thyself God* (c). And Christ  
 ' you see, in his making his conclusion point  
 ' blank to their accusation, instead of saying,  
 ' *Why say you, I blaspheme in saying I am God?*  
 ' which yet was the thing that they had said of  
 ' him, he speaks thus, *Because I said I was the*  
 ' *Son of God, believe not me, believe the works,*  
 ' *that you may know and believe, that the Father*  
 ' *is in me and I in him;* that is, that he and I are  
 ' one in nature, as he had affirmed (d). For  
 ' indeed in his having affirmed he was such a son  
 ' to God, as was one with his Father; which was  
 ' his saying (e), he had affirmed he was such a  
 ' son to God as was God; one that did the same

K k 2

' works

(a) John x. 34, 35, 36. (b) Ver. 36. (c) Ver. 33.  
 (d) Ver. 30. (e) Ibid.

‘ works the Father did (a); *which if I do, says*  
 ‘ he, *then believe it*; for it is the natural inference  
 ‘ from it. Thus you see the scriptures joyn his  
 ‘ being both Son and God together. 2. The  
 ‘ same is in reason, that if he be the natural Son  
 ‘ of God, and only begotten of the living God,  
 ‘ the true and perfect Son of God, as the scrip-  
 ‘ tures, when they speak of his being Son, do de-  
 ‘ clare him (as hath been clearly testified) that  
 ‘ then necessarily, in point of rational inference,  
 ‘ he must be God essentially: if God hath a true  
 ‘ Son, that Son must be no other than true God,  
 ‘ it holds no proportion else to the phrase it  
 ‘ pretends to; it holds true in all things else.  
 ‘ *It is not to be thought, says Bernard, that God*  
 ‘ *should have a son of another kind from himself;*  
 ‘ *but it is necessary to acknowledge him to be of e-*  
 ‘ *qual height and dignity, since even the sons of*  
 ‘ *princes are themselves princes too*; Deus non nisi  
 ‘ deum gignit, if God begets a son, he must be  
 ‘ God, the living, true God. God cannot be-  
 ‘ get less than himself; which is clearly the con-  
 ‘ cession of those last words in *John*, speaking  
 ‘ of Christ, *God hath given us an understanding to*  
 ‘ *know him that is true, and we are in him that*  
 ‘ *is true, even in his Son Jesus Christ; this is the*  
 ‘ *true God, and eternal life* (b); the scope of which  
 ‘ is this, that he being the true son of the true  
 ‘ God; the living God himself is in himself;  
 ‘ the true God also, and eternal life, having the  
 ‘ fountain of life all in himself.

P. 77. The Dr. has these words:

‘ And the only begotten of the Father, who was  
 ‘ not made a God and a son, because sent into the  
 ‘ world and sanctified; but was therefore sent and  
 ‘ sanctified to that office of Messiah, because he was  
 ‘ by



‘ by nature and substantially the Son of God, and  
 ‘ God equal with the Father both in power and na-  
 ‘ ture (a), and in works; *If I do not the works of*  
 ‘ *my father, believe me not; but if I do, though you*  
 ‘ *believe not me, believe the works; that ye may know*  
 ‘ *and believe, that the Father is in me and I in him* (b).

*Dr. Manton on Christ's eternal existence and  
 the dignity of his person.*

P. 31. The Dr. speaking of Christ as the image of God, says, ‘ The image is such as is between a  
 ‘ Father and his only begotten Son, and is ve-  
 ‘ rified in Christ because of his eternal genera-  
 ‘ tion.

‘ There is not a likeness in a few things, but  
 ‘ a compleat and exact likeness, so Christ as the  
 ‘ second person is called, *the express image of his*  
 ‘ *person* (c). There is not only likeness but equa-  
 ‘ lity. God cannot make a creature equal to  
 ‘ himself, nor beget a Son unequal to himself.

P. 32. We cannot know God but by Christ,  
 ‘ *No man hath seen God at any time, the only begot-*  
 ‘ *ten Son which is in the bosom of the Father he hath*  
 ‘ *declared him* (d). God is invisible and incompre-  
 ‘ hensible by any but Jesus Christ, who being  
 ‘ his only Son, and one in essence with the Fa-  
 ‘ ther, he doth perfectly know him, and reveal  
 ‘ unto mankind all that they know of him.

‘ *In what respects Christ is the image of God.*

‘ 1. *In respect of his eternal generation.* So,  
 ‘ Christ is *the express image of his person*: not sub-  
 ‘ stance, but subsistence. He is indeed of the  
 ‘ same substance with him whom he doth resemble  
 ‘ but the image is with respect to the subsistence;  
 ‘ so he resembleth the father fully and perfectly.

‘ There

(a) 1 John v. 29, 30. (b) Ver. 37, 38. (c) Heb. i. 3.  
 (d) John i. 18.

‘ There is no perfection in the father, but the  
 ‘ same is in the Son also; he is eternal, om-  
 ‘ nipotent, infinite in wisdom, goodness, and  
 ‘ power.

‘ 2. As God incarnate, or manifested in our flesh:  
 ‘ for the perfections of the godhead shine forth  
 ‘ in the man Christ Jesus, in his person, word and  
 ‘ works.

‘ 1. In his person: they that had a discerning  
 ‘ eye might see something divine in Christ, *we*  
 ‘ *beheld his glory, as the glory of the only begotten of*  
 ‘ *the Father (a)*. There is the *as* of similitude.  
 ‘ and the *as* of congruity, as if a mean man  
 ‘ taketh state upon him, we say he behaveth him-  
 ‘ self as a king, but if we say the same of a king  
 ‘ indeed, we mean he behaveth himself kinglike,  
 ‘ that is becoming the majesty of his high calling.  
 ‘ So we beheld his glory *as*, &c. that is such a  
 ‘ glory as was suitable and becoming God’s on-  
 ‘ ly Son.

P. 46. Speaking of the humiliation of the Son  
 of God, the Dr. says: ‘ Thus was the eternal  
 ‘ Son of God lessened, less than God, as media-  
 ‘ tor, *my father is greater than I (b)*. As God  
 ‘ incarnate he took an office designed to him by  
 ‘ God, and obeyed him in all things: they were  
 ‘ one in essence (c), yet with respect to his office  
 ‘ to save souls, he was lessened: nay, not only  
 ‘ less than God, but lesser than the angels, *he*  
 ‘ *was made a little lower than the angels (d)*. Not  
 ‘ born so, but made so. Man is inferior to an  
 ‘ angel as a man in the rank and order of beings;  
 ‘ the angels die not, therefore his incarnation and  
 ‘ liableness to death, is a great lessening of his  
 ‘ dignity; so not in respect of office only, but  
 ‘ human nature assumed.

The

(a) John i. 14.  
 (f) Heb. ii. 7.

(b) Chap. xiv. 28.

(c) Chap. x. 30.

The Dr. discoursing from *Col. i. 16. P. 50.* says,  
 ‘ Surely he that created all things, is supreme  
 ‘ Lord of all things; or hath the right of the  
 ‘ first-born over them. Two ways is Christ said  
 ‘ to have a right to the creatures: as God, and  
 ‘ as mediator. His right as God, is natural and  
 ‘ perpetual; his right as mediator is by grant  
 ‘ and donation. It is a power acquired and ob-  
 ‘ tained; his natural right is antecedent to his  
 ‘ actual susception of the office of mediator; for  
 ‘ it comes to him by creation. He made all,  
 ‘ and it is fit that he should be sovereign and  
 ‘ lord of all; but the other power and soveraign-  
 ‘ ty is granted to him, as a part of his reward,  
 ‘ and recompense for the sorrows of his humilia-  
 ‘ tion; *Wherefore God also hath highly exalted him,*  
 ‘ *and given him a name above every name, that at*  
 ‘ *the name of Jesus every knee should bow of things*  
 ‘ *in heaven, and things in earth, and things under*  
 ‘ *the earth* (a). The apostle speaks not of this  
 ‘ latter now, but of the former; his right as the  
 ‘ only begotten Son of God; *he is the first-born,*  
 ‘ that is, lord of the whole creation. And good  
 ‘ reason, *for by him were all things created that are*  
 ‘ *in heaven, and that are in earth, &c.* In the  
 ‘ words, the creation of the world is ascribed to  
 ‘ Christ.

Speaking of Christ’s efficiency about the work of creation, he says:

P. 53. ‘ 1. *By him*; as an equal co-operating  
 ‘ cause, or co-worker with God the Father:  
 ‘ *Whatsoever things the Father doth, those doth the*  
 ‘ *Son likewise* (b). To bring a thing out of no-  
 ‘ thing, belongeth unto God: the distance of  
 ‘ the terms is infinite, so must the agent be:  
 ‘ creation is an act of divine power.

2. They



‘ 2. They are for him: they are by him as  
 ‘ their first cause, they are for him as their last  
 ‘ end. God is often represented in scripture as  
 ‘ first and last; *I the Lord the first and the last,*  
 ‘ *I am he* (a). *I am the first and the last, there*  
 ‘ *is no God besides me* (b); so *I am the first, I am*  
 ‘ *also the last* (c). Now all this is repeated and  
 ‘ applied to Christ, *He said unto me, fear not, I am*  
 ‘ *the first and the last, I have the keys of death*  
 ‘ *and hell* (d). *These things saith the first and the*  
 ‘ *last, which was dead and is alive* (e). *I am al-*  
 ‘ *pha and omega, the beginning and the end, the first*  
 ‘ *and the last* (f). Now these expressions do im-  
 ‘ ply his eternal power and Godhead: he hath  
 ‘ been before all things were made, and shall be  
 ‘ when all things in the world are ended: he is  
 ‘ the first being, from whom all things are, and  
 ‘ the last end, to whom all things are to be re-  
 ‘ ferred. He is the efficient and final cause of  
 ‘ all the creatures.

‘ Doct, *That all creatures, angels not excepted,*  
 ‘ *owe their very beings to Christ the Son of*  
 ‘ *God, our blessed and glorious redeemer.*

Many things following must be passed over  
 and only referred to.

P. 60. ‘ All things were created for him; that  
 ‘ is, for the honour of the Son, as well as for the  
 ‘ honour of the Father, and the Holy Ghost.

P. 74. ‘ He assumed not their nature (speaking  
 ‘ of the angels) he created all things, but he re-  
 ‘ deemed mankind. His delights were with the sons  
 ‘ of men; he assumed our nature, and for a while  
 ‘ *was made a little lower than the angels* (g). We  
 ‘ cannot sufficiently bless God for the honour  
 ‘ done to our nature in the person of Christ,  
 ‘ for

(a) Isa. xli. 4.

(b) Chap. xliv. 2.

(c) Chap. xlviii. 2.

(d) Rev. i. 17.

(e) Chap. ii. 8.

(f) Chap. xxii. 13.

(g) Heb. ii. 9.

for it is God incarnate that is made head of angels, principalities and powers. God in our nature, whom all the angels are called upon to adore and worship.

P. 75. ' Now that the human nature should be set so far above the angelical, in the person of Christ, and be admitted to dwell with God in a personal union; this calleth for our highest love and thankfulness.

I pass over the things that immediately follow, fearing I shall be too large in the whole of the citations, at least in the opinion of some.

P. 79. The Dr. discoursing from *Col. i. 17.* *And he is before all things, and by him all things consist*, says:

P. 83. ' That Christ was before the world was, from all eternity. *His goings forth are from everlasting* (a). The prophet here speaketh of his birth at *Bethlehem*, and his eternal generation; and distinguishes the one from the other, *but thou Bethlehem Ephratah, though thou be little among the many thousands of Judah, yet out of thee shall come forth unto me he that is to be ruler in Israel, whose goings forth have been from of old, from everlasting*, or from the days of eternity. This last clause is added lest any should look upon this ruler as only man, and beginning to be at his incarnation; he that was born at *Bethlehem* was also true God, begotten of the Father from all eternity.

' That Christ was God subsisting in the divine nature, I shall bring two places to prove, the first, *Who being in the form of God, thought it no robbery to be equal with God, but emptied himself, and made himself of no reputation* (b). He was first in the form of God,

L 1

' before

(a) Micah v. 2.

(b) Phil. ii. 6.

before he appeared in the form of a servant ;  
 the form of God is his divine glory and blessed-  
 ness, every way equal to God ; the form of  
 a servant is either his coming in the similitude  
 of sinful flesh, or his subjecting himself to the  
 curse of the law, or his humble and mean con-  
 dition while he lived among men, it consists in  
 one of these or in all three, now before he sub-  
 mitted to this he existed in the form of God,  
 that is, was cloathed with divine majesty and  
 in all things equal with God the Father, his be-  
 ing and existence which he then had was truly  
 divine. The form of God is the very divine  
 essence, as cloathed with glory and majesty,  
 this did justly and naturally belong to him, and  
 was not usurped by him : the other place is  
 Christ's prayer, *And now O Father glorify thou  
 me with thy own self, with the glory which I had  
 with thee before the world was* (a). God is said  
 to glorify any person when he giveth him glo-  
 rious qualities and powers, or by revealing and  
 manifesting those glorious qualities which he  
 hath, or when he doth receive him and treat  
 him agreeably to his glory : The meaning of  
 Christ's prayer then must be of one or other of  
 all these senses, when he prayeth that the Fa-  
 ther would glorify him with that glory that he  
 had with him before the world was ; if you take  
 it in the first sense, he desireth that God would  
 bestow upon him as mediator or God incarnate  
 a glory suitable to that glory he had with him  
 from all eternity : if in the second sense, he  
 desireth his glory may be revealed, or become  
 conspicuous in his human nature : if in the  
 third, that God would receive him honourably  
 and agreeably to that glory, which sense is the  
 chiefest, for it containeth the other two. The  
 meaning



‘ meaning then in short is, that he might be re-  
 ‘ ceived to the full enjoyment of that glory which  
 ‘ he had before the world was. Christ was from  
 ‘ all eternity the glorious God, this glory of his  
 ‘ Godhead by his humiliation was not diminished  
 ‘ and lessened, but obscured and hidden: and  
 ‘ therefore prayeth that he may be received by  
 ‘ the Father, and openly declared to the world  
 ‘ to be the Son of God: or that the glory of  
 ‘ his Godhead might shine forth in the person of  
 ‘ Christ God-man. Well then before any crea-  
 ‘ ture was Christ had a divine glory, how had it  
 ‘ he? The enemies of this truth say, by decree  
 ‘ or designation, not by possession, but that can-  
 ‘ not be; he that is not hath nothing: if he had  
 ‘ not a divine being, how could he have divine  
 ‘ glory before the world? None can say *Paul*  
 ‘ was an apostle of Christ before the world was,  
 ‘ because he was appointed or designed to this  
 ‘ work, yea, none can say he had faith and bro-  
 ‘ therly love when he was yet an unbeliever and  
 ‘ persecutor; yet it pleased God to separate him  
 ‘ from his mother’s womb, and predestinated him  
 ‘ to have these things. Again, then all true be-  
 ‘ lievers may thus pray to God. *glorify me with,*  
 ‘ &c. for they are thereunto appointed; but this  
 ‘ is absurd. Besides, if he had it then, how could  
 ‘ he want it now? The decree is the same, it re-  
 ‘ maineth then that Christ had a being and sub-  
 ‘ stance in the Godhead before any of the crea-  
 ‘ tures were made.

P. 94. Referring to what goes before, the  
 Dr. says:

‘ He is not the bare instrument of God in sus-  
 ‘ taining the creature, but as a co-equal agent.  
 ‘ As he made the world, and with the Father  
 ‘ created all things, so he doth support and order  
 ‘ all things. It is as well the work of the Son

‘ as of the Father ; for he is God equal with  
 ‘ him in glory and power, *My Father worketh  
 ‘ hitherto and I work* (a) ; and he hath a com-  
 ‘ mand of all the creatures, that they can do no-  
 ‘ thing without him, how much soever they at-  
 ‘ tempt to do against him.’

Here also I must omit many things, some of which might be properly cited.

P. 170. The Dr. on Col. i. 19. with chap. ii. 6. lays down as a doctrine ; ‘ *That Jesus Christ is  
 ‘ true God, and true Man in one person* ; which he proves by testimonies of scripture, by types, and by reasons taken from Christ’s office, to which the reader is referred. These things having been insisted on before, I shall pass them over, only mentioning a few short passages to shew his concurrence with the other authors in this great fundamental truth of the Gospel.

P. 176. ‘ *Jesus Christ was made of the seed of  
 ‘ David, according to the flesh, but declared to be  
 ‘ the Son of God with power according to the spirit  
 ‘ of holiness* (b). In respect of his divine subsistence (as Son) he was begotten, not made ; in regard of his human nature, made not begotten. *Whose are the fathers, and of whom as concerning the flesh, Christ came, who is God over all blessed for ever* (c). Than which, nothing can be said more express as to that nature, which is most apt to be questioned ; for surely he that is God over all cannot be said to be a mere creature.

‘ *They crucified the Lord of glory* : he was crucified, there his human nature is acknowledged, but in respect of the divine nature, he is called ‘ *the Lord of glory*, as in the 24th psalm, the Lord  
 ‘ or

(a) John v. 17.  
 ix. 5.

(b) Rom. i. 3, 4.

(c) Chap.

‘ or king of glory is *Jehovah Sabaoth, the Lord of hosts*; (a) this text has been almost immediately before insisted on, what the Dr. here says is omitted.

‘ *Great is the mystery of godliness, God manifest in the flesh* (b): that is, the eternal Son of God became man, and assumed the human nature into the unity of his person.

P. 140. (The reader will observe the book is wrong paged) Speaking of Christ’s office as mediator from *Heb. xii. 24.* he says, ‘ It was agreeable that a mediator should be a middle person of the same essence with both parties, that being God Man in the same person, he should make an atonement between God and man, &c.

The Dr. proceeds to the several offices of Christ, as prophet, priest, and King, but must omit the whole, the same things having been largely insisted on before.

P. 145. The Dr. says, ‘ with respect to the persons who are to be considered and concerned in Christ’s mediation, God to whom we are redeemed, Satan from whom we are redeemed, and we ourselves who are the redeemed of the Lord, and you shall see with respect to God, with respect to satan, and with respect to ourselves that our mediator ought to be both God and Man.’ But the things immediately following are also here omitted for the reason before mentioned.

### Mr. CLARKSON.

From a regard to this author, and to have his judgment in these most important points, I can’t with satisfaction omit reciting a few passages from

(a) Phil. ii. 6, 7.

(b) 1 Tim. iii. 16.



a volume of practical sermons, published after his death, which indeed are extremely incorrect, and great pity it is that they are so. Mr. *Howe* and Mr. *Mead* have prefixed a few lines to them. The recitals are as follow.

P. 207. *On the excellent knowledge of Christ*, in the last paragraph, he says, viz. ‘ In knowing  
 ‘ Christ, we know the glorious excellencies of  
 ‘ God (a); the Father and Christ are so like, as  
 ‘ he that knows the one knows the other also;  
 ‘ he that sees the Son sees the Father; this is so  
 ‘ apparent, as Christ seems to wonder that *Phi-*  
 ‘ *lip* who had seen him should speak as though  
 ‘ he had not seen the Father (b): he is known in  
 ‘ the knowing of Christ, and seen in the seeing  
 ‘ of Christ; hence he is called the image of the  
 ‘ invisible God (c); that which represents and in  
 ‘ a lively manner holds forth to us the infinite  
 ‘ perfections of God, therefore stiled (d) the cha-  
 ‘ racter, not a shadow of him, not a dead su-  
 ‘ perficial representation of him, such as pictures  
 ‘ and portraitures are, but a living, express, sub-  
 ‘ stantial, perfect representation; the similitude  
 ‘ seems to be borrowed from a signet’s impres-  
 ‘ sion, which represents all the sculptures and li-  
 ‘ neaments of the seal; but no similitude can  
 ‘ reach this mystery, only this, we learn by this  
 ‘ expression, that as Christ is perfectly distinct  
 ‘ from; so is he a full and perfect resemblance  
 ‘ of the Father, of the same nature and essence  
 ‘ with him; so that there is no perfection in the  
 ‘ Father but the same is substantially in the Son:  
 ‘ so that in knowing Christ we apprehend (as our  
 ‘ weakness will suffer) the excellencies of God.  
 ‘ Hence the glory of God is said to shine in  
 ‘ the

(a) John iv. 7.  
 (d) Heb. i. 3.

(b) Ver. 8, 9.

(c) Col. i. 15.

‘ the face of Christ (a), so that those who know  
 ‘ Christ, thereby see the glory of God in the face  
 ‘ of Christ, &c. nor is this only true of Christ,  
 ‘ as he is the Son of God of the same nature with  
 ‘ the Father, but also as he is mediator (b) in the  
 ‘ great work of redemption; the Lord caused his  
 ‘ glory to pass before the sons of men, never was  
 ‘ there such a full, such a clear, discovery of  
 ‘ God’s glorious perfections as was made to the  
 ‘ world in Christ: in him we may see infinite  
 ‘ power, wisdom, justice, mercy, holiness, glo-  
 ‘ rious truth, faithfulness, unchangeableness, the  
 ‘ glory of love, free grace and goodness; he even  
 ‘ caused all his goodness to pass visible before us  
 ‘ in Christ, so that he who knows Christ knows  
 ‘ all these glorious excellencies.

P. 209. ‘ Christ himself is most excellent;  
 ‘ there is nothing in him but what is excellent;  
 ‘ there is a mixture in all created beings, but  
 ‘ Christ is altogether lovely: so far transcends the  
 ‘ angels as they adore him (c), as infinitely be-  
 ‘ low him. All excellencies that are to be found  
 ‘ in the creatures, are eminently to be found in  
 ‘ Christ; all the several lines of perfection and  
 ‘ transcendent loveliness, do all meet and center  
 ‘ in him all these excellencies, referring to what  
 ‘ goes before, are in him in a more excellent  
 ‘ manner; perfectly without any shadow of im-  
 ‘ perfection, infinitely without any bounds or  
 ‘ limits, unchangeably and eternally, they ebb  
 ‘ not, they wane not, they are always there in  
 ‘ the full, they alter not, they decay not. He  
 ‘ is infinitely all excellencies, without variable-  
 ‘ ness or shadow of changing; the angels kept  
 ‘ not their first habitation; the heavens shall wax  
 ‘ old

⌈ (a) 2 Cor. iv. 6. (b) Here again we meet with the dis-  
 tinction, observed before from Dr. Owen, of Christ as the  
 Son of God and as mediator. (c) Heb. i. 6.

old as a garment; the glory of man is as the flower of the grass, but Christ is yesterday, and to day, and the same for ever, for ever altogether excellent, not only all that are in the creatures, but innumerable more excellencies than are in all the creatures together, are in Christ alone; not only the creatures fullness, but the fullness of the Godhead dwells in him bodily, *i. e.* substantially, personally; besides all that he has communicated to heaven or earth, there are unspeakably more excellencies in him, than eye ever saw, or ear heard, or can enter into the heart of man to conceive (*a*).

O how excellent must that knowledge be, whose object is so transcendently excellent!

P. 232. Christ's sufferings were accepted for us, and accepted as suffered in our stead; none who believe he suffered, will question but his sufferings were accepted; nor will any deny that they were accepted as suffered in our stead, but those who, against all evidence of scripture, deny that he suffered in our stead. The ground of his death and suffering, the end and design of 'em, their full sufficiency for their end, the dignity and quality of the person suffering; every thing in a manner which occurs therein, tends to make this unquestionable among all christians.

It was the will of the Father expressed in the form of a covenant between Father and Son, that the Son taking our nature should thus suffer (*b*). The Father promises that these sufferings should be accepted (*c*): the Son upon assurance of the Father's acceptance submits to the sufferings. He suffered all that in justice was required, that way might be made for our acquit-

(*a*) Col. ii. 9. (*b*) Psal. xl. 6, 7, 8. Heb. x. 5. (*c*) Isa liii. 10, 11.



quitment : his sufferings were a full demonstration of his truth, wisdom, holiness, justice, yea of his mercy too : the Lord was hereby every way transcendently glorified, and that which thus glorifies him must needs be highly acceptable.

‘ He that suffered was not only man but God, of the same essence, power and will with the Father : his sufferings and blood were the sufferings and blood of him who is God, and therefore of infinite value, and so most worthy of all acceptance, such as could not in justice but be accepted : the Lord was herewith fully satisfied, and that which fully satisfied him was unquestionably accepted.

P. 1004. And the second of that number, the printer having by mistake made another page of the same number before.

Mr. Clarkson discoursing from 1 John i. 3. *And truly our fellowship is with the Father and with his Son Jesus Christ*, says,

‘ Here is heaven in the text as much as men and angels do or can desire. Happiness both formal and objective, and the sweet issue of both in the words following ; *These things write we unto you that your joy may be full* ; joy, fullness of joy, joy which is the smile of happiness and the flower of glory. The object of this happiness, or the object which is our happiness, is God in Christ, the Father and the Son, the Father of Christ, and the Father of believers. *I go to my Father, and your Father* : his Father by eternal generation, ours by adoption ; his, *quoad rem & modum subsistendi*, ours, *quoad effectum & modum operandi* ; and his Son Jesus Christ, that is the other object of our happiness, he who is called the *word of life* (a),

M m

‘ and

(a) 1 John i. 1.

‘ and *eternal life* (a). Now Christ is the word of  
 ‘ life in himself, eternal life to us, and from  
 ‘ the connection we might observe, that fellow-  
 ‘ ship or communion with the Father, and with  
 ‘ his Son Jesus Christ, is eternal life or happiness ;  
 ‘ for what is happiness but the enjoyment of the  
 ‘ chiefest good ? Now the Father and the Son  
 ‘ are the chiefest good, and communion with  
 ‘ them is the enjoyment of them.

*Dr. B A T E S.*

‘ *On the harmony of the divine attributes in con-  
 ‘ triving man’s redemption.*

P. 123. The Dr. says, ‘ The divine wisdom  
 ‘ appears more particularly in appointing the  
 ‘ Son to assume the human nature, and to restore  
 ‘ lapsed men ; herein the wisdom of God is evi-  
 ‘ dent : for by that, 1. the properties of the sa-  
 ‘ cred persons are preserved entire ; the same title  
 ‘ is appropriated to both natures in our mediator ;  
 ‘ his state on earth corresponds with his state in  
 ‘ heaven ; he is the only Son from eternity, and  
 ‘ the first-born in time, and the honour due to  
 ‘ the eternal and divine, and to the temporal but  
 ‘ supernatural sonship, is attributed to him.

‘ 2. To unite the glorious titles of creator and  
 ‘ redeemer in the same person, the father made  
 ‘ the world by the Son (b) : by this title he had  
 ‘ an original propriety in man which could not  
 ‘ be extinguished. Though we had forfeited our  
 ‘ right in him, he did not lose his right in us.  
 ‘ Now it was consonant, that the Son should be  
 ‘ employed to recover his own, that the creator  
 ‘ in the beginning should be the redeemer in the  
 ‘ fullness of time.

‘ 3. Who

(a) 1 John i. 2.      (b) Heb. i. 2.

‘ 3. Who could more fitly restore us to favour and the right of children than the only begotten, and the only beloved Son, who is the singular and everlasting object of his Father’s delight ; our relation to God is an imitation and expression of Christ’s. He is a Son by nature, a servant by condescension ; we are servants by nature and sons by grace and favour (a), our adoption into the line of heaven, is by the purchase of his blood, the eternal Son took flesh and was made under the law, that we might receive the adoption of sons (b). Who was more fit to repair the image of God in man, and beautify his nature that was defiled with sin, than the Son, *who is the express image of his Father’s person* (c), and brightness, and beauty itself ? Who can better communicate to us the divine counsels, than the eternal word ?

P. 124. ‘ 5. The divine wisdom is visible in the manner whereby our redemption is accomplished, and that is by the humiliation of the Son of God. Man was guilty of the highest robbery in affecting to be equal with God and the eternal Son, who was in the form of God, and equal to him in majesty and authority (d), without sacrilege or usurpation ; he emptied himself by assuming the human nature in its servile state, *the word was made flesh* (e) ; the meanest part is specified to signify the greatness of his abasement : there is such an infinite distance between God and flesh, that the condescension is as admirable as the contrivance.

P. 156. ‘ The scriptures distinctly represent the love of God in giving his Son, and the love of Christ in giving himself to die for man, and both require our deepest consideration. The

M m 2

‘ Fa-

(a) Eph. i. 5.

(b) Rom. viii. 29.

(c) Heb. i. 3.

(d) Phil. ii. 6.

(e) John i. 14.



‘ Father exprest such an excess of love that our  
 ‘ Saviour himself speaks of it with admiration ;  
 ‘ *God so loved the world, that he gave his only begot-*  
 ‘ *ten Son, that whosoever believes on him should not*  
 ‘ *perish, but have everlasting life* (a).’ Speaking  
 of *Abraham’s* offering up his son being rather  
 an act of justice than love, the Dr. says, ‘ But  
 ‘ God spared not his own Son in whom he had  
 ‘ an eternal right, and he was not only free from  
 ‘ obligation, but not sued to for our salvation in  
 ‘ that wonderful way ; for what human or ange-  
 ‘ lical understanding could have conceived such  
 ‘ a thought, that the Son of God should die for  
 ‘ our redemption : the most charitable spirits in  
 ‘ heaven had not a glimering inclination towards  
 ‘ this admirable way of saving us ; it h d been  
 ‘ an impious blasphemy to have desired it ; so that  
 ‘ Christ is the most absolute gift of God to us.’

The Dr. goes on further in a way of compari-  
 son, and says, ‘ Whereas our redeemer was not a  
 ‘ meer man or an angel, but God’s only begotten  
 ‘ Son, which title signifies his unity with him in  
 ‘ his state and perfections, and according to  
 ‘ the excellency of his nature ; such is his Fa-  
 ‘ ther’s love to him ; *St. John* represents to us  
 ‘ that God is love. The divine nature is in-  
 ‘ finite, essential love, in which other perfections  
 ‘ are included, and he produces the strongest  
 ‘ and most convincing testimony of it ; *In this*  
 ‘ *was manifest the love of God to us, because that*  
 ‘ *God sent his only begotten Son into the world, that*  
 ‘ *we might live through him* (b). As much as the  
 ‘ creator exceeds the creature, the gift of Christ  
 ‘ is above the gift of the whole world. *Herein is*  
 ‘ *love*, saith the apostle, that is, the clearest and  
 ‘ highest expression of it that can be, *God sent his*  
 ‘ *Son to be a propitiation for our sins.* The wis-  
 ‘ dom

dom and power of God did not act to the utmost of their efficacy in the creation ; he could frame a more glorious world, but the love of God in our strange salvation by Christ cannot in a higher degree be expressed. As the apostle, to set forth how sacred and inviolable God's promise is, saith, *Because he could swear by no greater, he swears by himself* (a) ; so, when he would give the most excellent testimony of his favour to mankind, he gave his eternal Son, the heir of his love and blessedness ; the giving of heaven itself with all its joys and glory is not so perfect, and full a demonstration of the love of God, as the giving of his Son to die for us. It is an endearing circumstance of this love, that it warmed the heart of God from eternity, and was never interrupted in that vast duration.

In reference to what immediately preceeds, the Dr. says :

‘ That our salvation by Christ is the product of God's eternal thoughts, the fruit of love that ever remains. *He was delivered by the determinate counsel and foreknowledge of God* to suffer for us (b). Before the world began we were before the eyes, nay, in the heart of God ; and yet the continuance of this love through infinite ages past is less than the degree of it. According to the rule of common esteem a greater love was expressed to wretched man than to Christ himself ; for we expend things less valuable for those which are more precious : so that God, in giving him to die for us, declared that our salvation was more dear to him than the life of his only Son.

P. 176. ‘ There is no name under heaven, nor in heaven, that could save us, but the Son of God,

(a) Heb. vi. 17.

(b) Acts ii. 23.

God, who being equal to him in greatness, became man.

P. 242. ' For the faith of Christians hath a three-fold reference ; 1. To the person of Christ, as he is the Son of God, &c.

' 1. He was declared to be the *Son of God* with power, according to the *Spirit of holiness* by the resurrection from the dead (a). He was the Son of God from eternity as the word, and from the first moment of his incarnation as God-man ; but the honour of this relation was much eclipsed in his poor life and ignominious death ; and although his darkest night was enlightened with some discoveries of his deity, yet they were transient and soon vanished : but in his resurrection God did publickly own him in the face of the world ; therefore he is represented testifying from heaven, *Thou art my Son, this day have I begotten thee* (b). According to the phrase of scripture then things are said to be, when they conspicuously appear. All the miraculous proofs, by which God acknowledged him for his Son during his life, had been ineffectual without this. If he had remained in the grave, it had been reasonable to believe him an ordinary person, and that his death had been the punishment of his presumption ; but his resurrection was the most illustrious and convincing evidence, that he was what he declared himself to be ; for it is not conceivable that God should put forth an almighty power to raise him, and thereby authorize his usurpation, if by robbery he had assumed the glorious title. He is therefore said *to be justified by the Spirit which raised him* (c), from all the accusations of his enemies, who charged him with blasphemy for making himself equal with God.

(a) Rom. i. 4. (b) Act. xiii. 13. (c) 1 Tim. iii. 16.



‘ God. Upon the evidence of it *Thomas* adored  
 ‘ him as his Lord and God.

## Mr. C H A R N O C K.

Vol. I. ‘ *Upon the existence and attributes of God.*

P. 191. Upon the eternity of God, he says, speaking of *Melchisedeck*, ‘ *Having neither beginning of days nor end of life, but made like the Son of God* (a). The suppression of his birth and death, ‘ was intended by the Holy Ghost as a type of ‘ the excellency of Christ’s person in regard of ‘ his eternity, and the duration of his charge in ‘ regard to his priesthood. As there was an appearance of an eternity in the suppression of the ‘ rate of *Melchisedeck*, so there is a true eternity ‘ ty in the Son of God.

P. 192. ‘ As the *eternity* of God is the ground ‘ of all religion, so the eternity of Christ is the ‘ ground of the Christian religion: could our ‘ sins be perfectly expiated, had he not an eternal divinity to answer for the offences committed against an eternal God? Temporary sufferings had been of little validity, without an infiniteness and eternity in his person to add weight: ‘ to his passion.

P. 224. Upon the immutability of God, he says, ‘ *There was no change in the divine nature of the Son, when he assumed human nature.*’ The enlargement on this head is referred to, only a few passages are recited, viz.

‘ The glory of his divinity was not extinguished ‘ or diminished, though it was obscured and ‘ darkened under the veil of our infirmities; but ‘ there was no more change in the hiding of it, ‘ than there is in the body of the sun when it is ‘ shadowed

‘ shadowed by the interposition of a cloud ; his  
 ‘ blood while it was pouring out from his veins,  
 ‘ was the *blood of God* (a) ; and therefore, when he  
 ‘ was bowing the head of his humanity upon the  
 ‘ cross, he had the nature and perfections of  
 ‘ God ; for had he ceased to be God, he had  
 ‘ been a meer creature, and his sufferings would  
 ‘ have been of as little value and satisfaction, as  
 ‘ the sufferings of a creature.

‘ He could not have been a sufficient media-  
 ‘ tor, had he ceased to be God ; and he had  
 ‘ ceased to be God, had he lost any one perfec-  
 ‘ tion proper to the divine nature ; and losing  
 ‘ none, he lost not this of unchangeableness.

‘ And when *he prays for the glory he had with*  
 ‘ *God before the world was* (b), he prays that a  
 ‘ glory he had in his deity, might shine forth in  
 ‘ his person as mediator, and be evidenced in  
 ‘ that height and splendor suitable to his dignity,  
 ‘ which had been so lately darkened by his abase-  
 ‘ ment ; that as he had appeared to be the Son of  
 ‘ man in the infirmity of the flesh, he might appear  
 ‘ to be the Son of God in the glory of his person,  
 ‘ that he might appear to be the Son of God and  
 ‘ the Son of man in one person.

P. 229. He says, ‘ If God be unchangeable  
 ‘ in his nature, and immutability be a property  
 ‘ of God, *than Christ hath a divine nature*. This  
 ‘ in the psalm is applied to Christ in the *Hebrews*  
 ‘ (c), where he joins the citation out of this  
 ‘ psalm (*they shall perish, but thou shalt endure ;*  
 ‘ *yea, all of them shall wax old as a garment ; as*  
 ‘ *a vesture shalt thou change them, and they shall be*  
 ‘ *changed. But thou art the same, and thy years*  
 ‘ *shall have no end* (d) with that out of (e), *Thy*  
 ‘ *throne O God is for ever and ever ; thou hast*  
 ‘ *loved*

(a) Acts xx. 28.

(b) John xvii. 5.

(c) Heb. i. 11.

(d) Psalm cii. 26, 27.

(e) — xlv. 6, 7.

' loved righteousness and hated iniquity, therefore  
 ' God, even thy God, hath anointed thee with the  
 ' oil of gladness above thy fellows; and thou Lord in  
 ' the beginning hast laid the foundation of the earth,  
 ' &c. As the first must necessarily be meant of  
 ' Christ, the mediator, and therein he is distin-  
 ' guished from God, as one anointed by him; so  
 ' the other must be meant of Christ, whereby  
 ' he is one with God in regard of the crea-  
 ' tion and dissolution of the world, in regard of  
 ' eternity and immutability. Both the testimo-  
 ' nies are linked together by the copulative [*and*]  
 ' and thou Lord, declaring thereby that they are  
 ' both to be understood of the same person, the  
 ' Son of God: the design of the chapter is to  
 ' prove Christ to be God; and such things are  
 ' spoken of him as could not belong to any crea-  
 ' ture, no, not to the most excellent of the an-  
 ' gels: the same person that is said to be anointed  
 ' above his fellows, and is said to lay the founda-  
 ' tion of the earth and heavens, is said to be the  
 ' same, that is, the same in himself: the preroga-  
 ' tive of *sameness* belongs to that person, as well  
 ' as creation of heaven and earth.

P. 384. Upon the wisdom of God, speaking  
 of the justice and mercy of God, being ac-  
 corded by the medium of redemption in Christ,  
 he says:

' The wisdom of God appears in the subject or per-  
 ' son wherein these were accorded; the second per-  
 ' son in the blessed trinity. There was a con-  
 ' gruity in the Son's undertaking and effecting  
 ' it rather than any other person, according to  
 ' the order of the persons, &c.

P. 385. He says, ' The second person had the  
 ' greatest congruity to this work; who could bet-  
 ' ter intercede with the Father, than he who was  
 ' the only begotten and beloved Son? who fit-



‘ ter and better to prevail for us to have the  
 ‘ right of children, than he that possessed it by  
 ‘ nature? We fell from being the sons of God,  
 ‘ and who fitter to introduce us into an adopted  
 ‘ state than the Son of God? &c.

‘ *The wisdom of God is seen in the two natures of*  
 ‘ *Christ, whereby this redemption was accomplished.*  
 ‘ The union of the two natures was the founda-  
 ‘ tion of the union of God, and the fallen creature.

What follows may be omitted, the same things  
 having been before recited.

‘ *And in the manner of this union.* A union of  
 ‘ two natures, yet no natural union. This union  
 ‘ is incomprehensible; and it is a mystery we can-  
 ‘ not arrive to the full apprehension of, how  
 ‘ the divine nature (in the person of the Son) which  
 ‘ is the same with that of the Father and the Holy  
 ‘ Ghost, should be united to the human nature;  
 ‘ without its being said, that the Father and the  
 ‘ Holy Ghost were so united to the flesh; but the  
 ‘ scripture doth not encourage any such notion;  
 ‘ it speaks only of the Word, the person of the  
 ‘ Word being made flesh. And in his being made  
 ‘ flesh, distinguisheth him from the Father, as the  
 ‘ *only begotten of the Father* (a). The person of  
 ‘ the Son was the term of this union.

P. 387. ‘ 1. *This union doth not confound the pro-*  
 ‘ *erties of the Deity, and those of the humanity.*  
 ‘ They remain distinct and entire in each other, &c.

‘ 2. *The divine nature is united to the whole*  
 ‘ *humanity.*

‘ 3. *Therefore perpetually united, &c.*

‘ 4. *It was a personal union.* It was not an  
 ‘ union of persons, though it was a personal  
 ‘ union; so *Davenant* expounds (b). Christ did  
 ‘ not take the person of man, but the nature of  
 ‘ man into subsistence with himself. The body and  
 ‘ soul

(a) John i. 14.

(b) Col. ii. 9.

‘ soul of Christ were not united in themselves,  
 ‘ had no subsistence in themselves, till they were  
 ‘ united to the person of the Son of God. If  
 ‘ the person of a man were united to him, the hu-  
 ‘ man nature would have been the nature of the  
 ‘ person so united to him, and not to the nature  
 ‘ of the Son of God, *For as much then as the*  
 ‘ *children are partakers of flesh and blood, he also*  
 ‘ *himself likewise took part of the same, that through*  
 ‘ *death he might destroy him, that had the power of*  
 ‘ *death, that is, the devil. For verily he took not*  
 ‘ *on him the nature of angels; but he took on him*  
 ‘ *the seed of Abraham* (a). He took flesh and  
 ‘ blood to be his own nature, perpetually to sub-  
 ‘ sist in the person of the  $\Lambda\gamma\Theta$ , which must  
 ‘ be by a personal union, or no way: the Deity  
 ‘ united to the humanity, and both natures to be  
 ‘ one person. This is the mysterious and mani-  
 ‘ fold wisdom of God.

3. *The end of this union.*

- ‘ 1. He was hereby fitted to be mediator, &c.
- ‘ 2. He was hereby fitted for the working out  
 ‘ the happiness of man. He had a nature where-  
 ‘ by to suffer for us, and a nature whereby to be  
 ‘ meritorious in those sufferings, &c.

Several of the foregoing heads are but barely  
 mentioned, and some that follow passed over,  
 most of the same things having been before taken  
 notice of, and more of the same nature will follow.

Towards the conclusion he says, ‘ How should  
 ‘ this mystery be studied by us, which would af-  
 ‘ ford us both admiration and content? Admi-  
 ‘ ration in the incomprehensibleness of it; con-  
 ‘ tentment in the fitness of the mediator, &c.

P. 462. Upon the power of God, he says,  
 ‘ The power of God appears in redemption.  
 ‘ 1. In the person redeeming, &c.

N n 2

P. 464.

P. 464. ‘ The second act of power in the persons redeeming, is the union of the two natures, the divine and human. The designing indeed of this was an act of wisdom ; but the accomplishing it was an act of power. The terms of this union were infinitely distant.

After pretty much enlargement on these things, he says, ‘ Nothing less than an incomprehensible power could effect what an incomprehensible wisdom did project in this affair.

P. 465. He insists upon the straitness of this union, and then says, ‘ Yet it is without confusion of the natures, or change of them into one another.

The enlargement on all is here omitted, only the conclusion, which is thus :

P. 466. ‘ Now let us consider, what a wonder of power is all this: the knitting a noble soul to a body of clay was not so great an exploit of almightiness, as the espousing infinite and finite together. Man is further distant from God, than man from nothing. What a wonder is it, that two natures infinitely distant, should be more intimately united than any thing in the world, and yet without any confusion ? That the same person should have both a glory and a grief ; an infinite joy in the Deity, and an unexpressible sorrow in the humanity ? That a God upon a throne should be an infant in a cradle ; the thundering creator be a weeping babe, and a suffering man, are such expressions of mighty power, as well as condescending love, that they astonish men upon earth, and angels in heaven.

Mr. *Charnock*, discoursing upon the holiness of God, says :

P. 519. ‘ The holiness of God appears in our restoration. 1. In the manner of it, *viz.* By  
‘ the



the death of Christ. Not all the vials of judgments, that have, or shall be poured out upon the wicked world, nor the flaming furnace of a sinner's conscience, nor the irreversible sentence pronounced against the rebellious devils, nor the groans of the damned creatures, give such a demonstration of God's hatred of sin, as the wrath of God let loose upon his Son.

It appears more, if you consider,

1. *The dignity of the redeemer's person.* One that had been from eternity, had laid the *foundations of the world*; had been the object of the divine delight: he that was *God blessed for ever*, became a curse: he who was blessed by angels, and by whom God blessed the world, must be seized with horror; the Son of eternity must bleed to death. Where did ever sin appear so irreconcilable to God? where did God ever break out so furiously in his detestation of iniquity? The Father would have the most excellent person, one next in order to himself, and equal to him in all the glorious perfections of his nature (a), die on a disgraceful cross, and be exposed to the flames of divine wrath, rather than sin should live, and his holiness remain for ever disparaged by the violation of the law.

2. *The near relation he stood in to the Father.* He was his *own Son that he delivered up* (b). His essential image, as dearly beloved by him as himself; yet he would abate nothing of his hatred of those sins imputed to one so dear to him, and who never had done any thing contrary to his will. In other Judgments he lets out his wrath against his creatures; in this he lets out his wrath (as it were) against Himself, against his Son, one as dear to him as himself. As in his making creatures, his power over no-  
thing,

(a) Phil. ii. 6.

(b) Rom. viii. 32.

' thing, to bring it into being, appeared; but in  
 ' pardoning sin, he hath power over himself; so  
 ' in punishing creatures, his holiness appears in  
 ' his wrath against creatures, against sinners by  
 ' inherency: but by punishing sin in his Son, his  
 ' holiness sharpens his wrath against him who was  
 ' his equal, and only a reputed sinner, as if his  
 ' affection to his own holiness surmounted his af-  
 ' fection to his Son; for he chose to suspend the  
 ' breakings out of his affections to his Son, and  
 ' see him plunged in a sharp and ignominious  
 ' misery, without giving him any visible token  
 ' of his love, rather than see his holiness disho-  
 ' noured by the injuries of a transgressing world.

' 3. The value he puts upon his holiness appears  
 ' further, *in the advancement of this redeeming*  
 ' *person after his death, &c.*

' 4. It may be further considered, that *in this*  
 ' *way of redemption, his holiness in the hatred of*  
 ' *sin seems to be valued above any other attribute.*  
 ' He proclaims the value of it above the person  
 ' of his Son; since the divine nature of the re-  
 ' deemer is disguised, obscured and veiled, in or-  
 ' der to the restoring the honour of it. You  
 ' heard before, at the beginning of the handling  
 ' this argument, it was the beauty of the Deity,  
 ' the lustre of his nature, the link of all his  
 ' attributes, his very life; he values it equal  
 ' with himself, since he swears by it, as well  
 ' as by his life. And none of his attributes  
 ' would have a due *decorum* without it: 'tis  
 ' the glory of power, mercy, justice, wisdom,  
 ' that they are all holy. So that though God  
 ' had an infinite tenderness and compassion to the  
 ' fallen creature, yet it should not extend itself  
 ' in its relief to the prejudice of the rights of his  
 ' purity: he would have this triumph in the ten-  
 ' derness of his mercy, as well as the severities  
 ' of his justice. His mercy had not appeared in

' its true colours, nor attained a regular end,  
 ' without vengeance on sin. It would have been  
 ' a compassion, that would (in sparing the sin-  
 ' ner) have encouraged the sin, and affronted  
 ' holiness in the issues of it: had he dispersed his  
 ' compassions about the world, without the re-  
 ' gard to his hatred of sin, his mercy had been  
 ' too cheap, and his holiness had been contemned.  
 ' His mercy would not have triumphed in his  
 ' own nature, whilst his holiness had suffered:  
 ' he had exercised a mercy with the impairing  
 ' his own glory.

' But now in this way of redemption, the  
 ' rights of both are secured, both have their due  
 ' lustre: the odiousness of sin is equally disco-  
 ' vered with the greatest of his compassions; an  
 ' infinite abhorrence of sin, and an infinite love  
 ' to the world, march hand in hand together:  
 ' never was so much of the irreconcilableness of  
 ' sin to him, set forth, as in the moment he was  
 ' opening his bowels in the reconciliation of the  
 ' sinner. Sin is made the chiefest mark of his  
 ' displeasure, while the poor creature is made the  
 ' highest object of divine pity. There could have  
 ' been no motion of mercy, with the least injury  
 ' to purity and holiness. In this way mercy and  
 ' truth, mercy to the misery of the creature, and  
 ' truth to the purity of the law, *have met together*;  
 ' the righteousness of God, and the peace of the  
 ' sinner, *have kissed each other* (a).

Upon the goodness of God he says, p 612.  
 ' *The second thing is the manifestation of this good-  
 ' ness in redemption.* The whole gospel is nothing  
 ' but one entire mirror of divine goodness; the  
 ' whole of redemption is wrapped up in that one  
 ' expression of the Angel's song (b), *Good will to-  
 ' wards men*, &c.

' 1. Good-

(a) Psal. lxxxv. 10.

(b) Luke ii. 14.



‘ 1. *Goodness was the spring of redemption*’, which he enlarges upon, but shall only take notice of some passages, viz. ‘ This, under the name of his love, is rendered the sole cause of the redeeming death of the Son : it was so to commend his love with the highest gloss, and in so singular a manner, that had not its parallel in nature, nor in all his other works, and reaches in the brightness of it beyond the manifested extent of any other attribute (a). It is in this he would not only manifest his love, but assume the name of love. By this name the Holy Ghost calls him, in relation to this good will manifested in his Son, (b), *God is love. In this is manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him.* He would take the name he never expressed himself in before. He was *Jehovah* in regard of the truth of his promise : so he would be known of old. He is goodness in regard of the grandeur of his affections in the mission of his Son : and therefore he would be known by the name of love now in the days of the gospel.

The 2d, 3, and 4th heads are here only referred to.

P. 614. ‘ 5. Hence we may consider the height of this goodness in redemption to exceed that in creation. He gave a man a being in creation, but did not draw him from unexpressible misery by that act. His liberality in the gospel doth infinitely surpass what we admire in the works of nature : his goodness in the latter is more astonishing to our belief, than his goodness in creation is visible to our eye. There is more of his bounty express’d in that one verse, (*So God loved the world that he gave his only be-*  
‘ gotten

(a) Rom. v. 8.

(b) 1 John iv. 8, 9.

gotten Son (a), than there is in the whole volume  
 of the world : 'tis an incomprehensible *So* ; a  
*So*, that all the angels in heaven cannot analyze,  
 and few comment upon, or understand the di-  
 mensions of this *So*. In creation he formed an  
 innocent creature of the dust of the ground,  
 in redemption he restores a rebellious creature  
 by the blood of his Son : it is greater than that  
 goodness manifested in creation.

P. 615. ' This goodness is greater than that  
 manifested in creation, *in regard of its cost*.  
 This was a more expensive goodness than what  
 was laid out in creation ; *the redemption of one*  
*soul is precious* (b), much more costly than the  
 whole fabrick of the world, or as many worlds  
 as the understandings of Angels in their ut-  
 most extent can conceive to be created : for  
 the effecting of this, God parts with his dearest  
 treasure, and his Son eclipses his choicest glory ;  
 for this God must be made man, eternity must  
 suffer death, the Lord of Angels must weep in  
 a cradle, and the creator of the world must  
 hang like a slave ; he must be in a manger in  
*Bethlehem*, and die upon a cross on *Calvary* :  
 unspotted righteousness must be made sin, and  
 unblemisht blessedness be made a curse. He  
 was at no other expence than the breath of his  
 mouth to form man ; the fruits of the earth  
 could have maintained innocent man without  
 any other cost ; but his broken nature cannot  
 be healed without the invaluable Medicine of  
 the blood of God.

Pag. 617. Omitting several heads, he says :  
 ' 3. To enhance this goodness yet higher ; *it*  
*was a greater goodness to us, than was for a time*  
*manifested to Christ himself*. The particle *So* (c),  
 seems to intimate this supremacy of goodness :

O o

' he

(a) John iii. 16.

(b) Phil x'ix. 8.

(c) John iii. 16 :

‘ he so loved the world, that he gave his only begotten Son; he so loved the world, that he seemed for a time not to love his Son in comparison of it, or equal with it. The person to whom a gift is given, is in that regard accounted more valuable than the gift or present made to him. Pag. 618. ‘ In particular wherein this goodness appears;

‘ 1. *The first resolution to redeem, and the means appointed for redemption, could have no other inducement but divine goodness*. This is much enlarged on, but must pass it over.

P. 619. ‘ *In God’s giving Christ to be our redeemer, he gave the highest gift that it was possible for divine goodness to bestow. As there is not a greater God than himself to be conceived, so there is not a greater gift for this great God to present to his creatures: never did God go farther in any of his excellent perfections than this. ’Tis such a dole that cannot be transcended with a choicer: he is as it were come to the last mite of his treasure. And though he could create millions of worlds for us, he cannot give a greater Son to us. He could abound in the expressions of his power in new creations of worlds, which have not yet been seen, and in the lustre of his wisdom in more stately structures; but if he should frame as many worlds, as there are mites of dust and matter in this, and make every one of them as bright and glorious as the sun; though his power and wisdom would be more signalized, yet his goodness could not, since he hath not a choicer gift to bless those brighter worlds withal, than he hath conferred upon this. Nor can immense goodness contrive a richer means to conduct those worlds to happiness, than he hath both invented for this world, and presented it with. It cannot be imagined,*



gined, that it can extend itself farther, than to give a gift equal with himself; a gift as dear to him as himself. His wisdom, had it studied millions of eternities, (excuse the expression, since eternity admits of no millions, it being an interminable duration) it could have found out no more to give, this goodness could have bestowed no more, and our necessity could not have required a greater offering for our relief. When God intended in redemption, the manifestation of his highest goodness, it could not be without the donation of the choicest gift. As when he would ensure our comfort, he swears *by himself*, because he cannot swear *by a greater* (a): so when he would ensure our happiness, he gives us his Son, because he cannot give a greater, being equal with himself. Had the Father given himself in person, he had given one first in order, but not greater in essence and glorious perfections: it could have been no more than the life of God, that should then have been laid down for us; and so it was now, since the human nature did not subsist but in his divine person.

‘ 1. *’Tis a greater gift than worlds, or all things purchased by him.* What was this gift but *the image of his person, and the brightness of his glory* (b)? what was this gift, but one as rich as eternal blessedness could make him? what was this gift, but one that possessed the fullness of earth, and the more immense riches of heaven? *’Tis a more valuable present, than if he presented us with thousands of worlds of Angels and inferior creatures, because his person is incomparably greater, not only than all conceivable, but inconceivable creations: we are more obliged to him for it, than if he had made us*

‘ angels of the highest rank in heaven, because  
 ‘ it is a gift of more value than the whole ange-  
 ‘ lical nature, because he is an infinite person ;  
 ‘ and therefore infinitely transcends whatsoever is  
 ‘ finite, though of the highest dignity. The  
 ‘ wounds of an Almighty God for us, are a  
 ‘ greater testimony of goodness, than if we had  
 ‘ all the other riches of heaven and earth. This  
 ‘ perfection had not appeared in such an astonish-  
 ‘ ing grandeur, had it pardoned us without so  
 ‘ rich a satisfaction ; that had been pardon to our  
 ‘ sin, not a God of our nature. *God so loved the*  
 ‘ *world*, that he pardoned it, had not founded so  
 ‘ great and so good, as God so loved the world,  
 ‘ that he *gave his only begotten Son*. *Est aliquid*  
 ‘ *in Christo formosius servatore*. There is some-  
 ‘ thing in Christ more excellent and comely,  
 ‘ than the office of a Saviour ; the greatness of  
 ‘ his person is more excellent, than the salvation  
 ‘ procured by his death : it was a greater gift  
 ‘ than was bestowed upon innocent *Adam*, or  
 ‘ the holy angels. In the creation, his goodness  
 ‘ gave us creatures for our use : in our redemp-  
 ‘ tion, his goodness gives us what was dearest to  
 ‘ him for our service ; our sovereign in office to  
 ‘ benefit us, as well as in a royalty to govern  
 ‘ us.

‘ 2. *It was a greater gift, because it was his own*  
 ‘ *Son*. Not an angel. It had been a mighty  
 ‘ goodness to have given one of the lofty sera-  
 ‘ phims ; a greater goodness to have given the  
 ‘ whole corporation of those glorious spirits for  
 ‘ us ; those children of the most high : but he  
 ‘ gave that Son, whom he commands *all the an-*  
 ‘ *gels to worship* (a), and all men to adore, and  
 ‘ pay the *lowest homage* to (b) ; that Son that is to  
 ‘ be *honoured* by us, as we *honour the father* (c) ;  
 ‘ that

(a) Heb. i. 6.

(b) Psalm ii. 12.

(c) John v. 23.

that Son which was his *delight* (a); his delights in the *Hebrew*, wherein all the delights of the Father were gathered in one, as well as of the whole creation; and not simply a Son, but an *only begotten Son*, upon which Christ lays the stress with an emphasis (b). He had but one Son in heaven or earth, one Son from an unviewable eternity, and that one Son he gave for a degenerate world; this Son he consecrated for evermore a priest (c). The word of the oath makes the Son; the peculiarity of his sonship heightens the goodness of the donor. It was no meaner a person that he gave to empty himself of his glory, to fulfil an obedience for us, that we might be rendered happy partakers of the divine nature. Those that know the natural affection of a father to a son, must judge the affection of God the Father to the Son infinitely greater, than the affection of an earthly father to the Son of his bowels. It must be an unparalleled goodness, to give up a Son that he loved with so ardent an affection, for the redemption of rebels; abandon a glorious Son to a dishonourable death, for the security of those that had violated the laws of righteousness, and endeavoured to pull the sovereign crown from his head. Besides, being an only son, all those affections centered in him, which in parents would have been divided among a multitude of children: so then, as it was a testimony of the highest faith and obedience in *Abraham*, to offer up his only begotten Son to God (d); so it was the triumph of divine goodness, to give so great, so dear a person for so little a thing as man; and for such a piece of nothing and vanity, as a sinful world.

‘ 3. And

(a) Prov. viii. 30.  
(d) Chap. xi. 17.

(b) 1 John iii. 16. (c) Heb. vii. 28.



P. 620. ‘ 3. And *this Son given to rescue us by his death*. It was a gift to us ; for our sakes he descended from his throne, and dwelt on earth ; for our sakes he was made flesh, and in firm flesh ; for our sakes he was made a curse, and scorched in the furnace of his Father’s wrath ; for our sakes he went naked, armed only with his own strength into the lists of that combat with the devils, that led us captive. Had he given him to be a leader for the conquest of some earthly enemies, it had been a great goodness to display his banners, and bring us under his conduct ; but he sent him to lay down his life in the bitterest and most inglorious manner, and exposed him to a cursed death for our redemption from that dreadful curse which would have broken us to pieces, and irreparably have crushed us. He gave him to us, to suffer for us as a man, and redeem us as a God ; to be a sacrifice to expiate our sin, by translating the punishment upon himself, which was merited by us. Thus was he made low to exalt us, and debased to advance us, *made poor to enrich us* (a) ; and eclipsed to brighten our sullied natures, and wounded that he might be a physician for our languishments : he was ordered to taste the bitter cup of death, that we might drink of the rivers of immortal life, and pleasures.

P. 621. ‘ And a Son that was exalted for what he had done for us by the order of divine goodness.

But the enlargement upon this head I must (though unwillingly) pass over, as I have and must do many other things.

‘ 5. In bestowing this gift on us, divine goodness gives whole God to us. Whatsoever is great and excellent in the godhead, the Father gives us, by

' by giving us his Son : the creator gives himself  
 ' to us in his Son Christ. In giving creatures  
 ' to us, he gives the riches of earth ; in giving  
 ' himself to us, he gives the riches of heaven,  
 ' which surmount all understanding : 'tis in this  
 ' gift he becomes our God, and passeth over the  
 ' title of all that he is, for our use and benefit,  
 ' that every attribute in the divine nature may  
 ' be claimed by us ; not to be imparted to us,  
 ' whereby we may be deified ; but employed for  
 ' our welfare, whereby we may be blessed. He  
 ' gave himself in creation to us, in the image  
 ' of his holiness ; but in redemption, he gave him-  
 ' self in the image of his person : he would not  
 ' only communicate the goodness without him,  
 ' but bestow upon us the infinite goodness of his  
 ' own nature ; that that which was his own end  
 ' and happiness, might be our end and happiness,  
 ' viz. himself.

' By giving his Son, he hath given himself ;  
 ' and in both gifts he hath given all things to  
 ' us : the creator of all things is eminently all  
 ' things, *he hath given all things into the hands of*  
 ' *his Son* a) : and by consequence, given all things  
 ' into the hands of his redeemed creatures, by  
 ' giving them him to whom he gave all things ;  
 ' whatsoever we were invested in by creation,  
 ' whatsoever we were deprived of by corruption,  
 ' and more he hath deposited in safe hands for our  
 ' enjoyment : and what can divine goodness do  
 ' more for us ? what further can it give unto us,  
 ' than what it hath given, and in that gift de-  
 ' signed for us ?

P. 625. ' *This goodness further appears in the*  
 ' *high advancement of our nature, after it had so*  
 ' *highly offended.* By creation, we had an affinity  
 ' with animals in our bodies, with angels in our  
 ' spirits,

‘ spirits, with God in his image; but not with  
 ‘ God in our nature, till the incarnation of our  
 ‘ redeemer. *Adam* by creation was the Son of  
 ‘ God (*a*), but this nature was not one with the  
 ‘ person of God: he was his Son as created by  
 ‘ him, but had no affinity to him by vertue of  
 ‘ union with him; but now man doth not only  
 ‘ see his nature in multitudes of men on earth,  
 ‘ but by an astonishing goodnes beholds his nature  
 ‘ united to the deity in heaven: that as he was  
 ‘ the Son of God by creation, he is now the bro-  
 ‘ ther of God by redemption; for with such a  
 ‘ title doth that person, who was the Son of  
 ‘ God as well as the Son of man, honour his  
 ‘ disciples (*b*): and because he is of the same  
 ‘ nature with them, *he is not ashamed to call them*  
 ‘ *brethren* (*c*).

‘ Our nature, which was infinitely distant from,  
 ‘ and below the Deity, now makes one person  
 ‘ with the Son of God. What man sinfully  
 ‘ aspired to, God hath graciously granted, and  
 ‘ more: man aspired to a likeness in knowledge,  
 ‘ and God hath granted him an affinity in union.  
 ‘ It had been astonishing goodnes to angelize our  
 ‘ natures; but in redemption, divine goodnes  
 ‘ hath acted higher, in a sort to deify our na-  
 ‘ tures. In creation our nature was exalted above  
 ‘ other creatures on earth; in our redemption,  
 ‘ our nature is exalted above all the host of heaven;  
 ‘ we were higher than the beasts, as creatures,  
 ‘ but *lower than the angels* (*d*); but by the incar-  
 ‘ nation of the Son of God, our nature is ele-  
 ‘ vated many steps above them. After it had  
 ‘ sunk itself by corruption below the bestial na-  
 ‘ ture, and as low as the diabolical, the *fullness*  
 ‘ *of the Godhead dwells in our nature bodily* (*e*), but  
 ‘ never

(*a*) Luke iii. 38.

(*b*) John xx. 17.

(*c*) Heb. ii. 11.

(*d*) Psalm viii. 5.

(*e*) Coloi. ii. 9.



‘ never in the angels, angelically. The Son of  
 ‘ God descended to dignify our nature, by as-  
 ‘ suming it, and ascended with our nature to  
 ‘ have it crowned above those standing monu-  
 ‘ ments of divine power and goodness. (a) That  
 ‘ person that descended in our nature into the  
 ‘ grave, and in the same nature was raised up  
 ‘ again, is in that same nature set at the right  
 ‘ hand of God in heaven, *far above all principa-*  
 ‘ *lity, and power, and might, and dominion, and*  
 ‘ *every name that is named.* Our refined clay, by  
 ‘ an indissoluble union with this divine person,  
 ‘ is honoured to sit for ever upon a throne a-  
 ‘ above all the tribes of seraphims and cherubims;  
 ‘ and the person that wears it, is the head of the  
 ‘ good angels, and the conqueror of the bad;  
 ‘ the one are put under his feet, and the other  
 ‘ commanded to adore him, *that purged our sins*  
 ‘ *in our nature* (b): that divine person in our  
 ‘ nature receives adoration from the angels; but  
 ‘ the nature of man is not ordered to pay any  
 ‘ homage and adorations to the angels. How  
 ‘ could divine goodness to man more magnify it-  
 ‘ self? As we could not have a lower descent  
 ‘ than we had by sin, how could we have a  
 ‘ higher ascent than by a substantial participation  
 ‘ of a divine life in our nature in the unity of a  
 ‘ divine person? Our earthly nature is joyned  
 ‘ to a heavenly person; our undone nature united  
 ‘ to *one equal with God* (c).

‘ If it were goodness to advance our innocent  
 ‘ nature above other creatures, the advancement  
 ‘ of our degenerate nature above angels, deserves  
 ‘ a higher title than meer goodness. ’Tis a more  
 ‘ gracious act, than if all men had been trans-  
 ‘ formed into the pure spiritual nature of the  
 ‘ loftiest cherubims.

P p

P. 741.

(a) 1 Ephes. xx. 21.

(b) Heb. i. 3, 6.

(c) Phil. ii. 6.

P. 741. Upon God's dominion, he says: 4. The dominion of God is manifested *in his being a redeemer*, as well as law-giver, proprietor and governor, &c.

P. 742. Passing over the 1st head, he says: 2. This sovereignty of God appears, *in appointing Christ to this work of redemption*. His sovereignty was before manifest over angels and men by the right of creation, there was nothing wanting to declare the highest charge of it, but his ordering his own Son to become a mortal creature; the Lord of all things to become lower than those angels, that had, as well as all other things, received their being and beauty from him, and to be reckoned in his death among the dust and refuse of the world: he by whom God created all things, not only became a man, but a crucified man by the will of his Father, *who gave himself for our sins according to the will of God* (a); to which may refer that expression, of his being *possessed by God in the beginning of his way* (b). Possession is the dominion of a thing invested in the possessor; he was possessed indeed as a Son by eternal generation. He was possessed also in the beginning of his way or works of creation as a mediator by special constitution; to this the expression seems to refer, if you read on to the end of verse 31, wherein Christ speaks of his *rejoicing in the habitable part of his earth*, the earth of the great God, who had designed him to this special work of redemption. He was a Son by nature, but a mediator by divine will; in regard of which Christ is often called God's servant, which is a relation to God as a Lord.

P. 743. 3. This sovereignty of God appears *in transferring our sins upon Christ*, &c.

4. *This was done by the command of God, by God as a law-giver.* After

After other things, he says: ‘ Christ, considered here as the Son of God in the divine nature, was not capable of a command or promise; but considered in the relation of mediator between God and Man, he was capable of both.

Here Mr. *Charnock* again distinguisheth between Christ as the Son of God in the divine nature, and as mediator: if this distinction which has been so often mentioned and observed be just, his sonship, only as being mediator, can have no foundation but in imagination.

P. 744. ‘ 5. This sovereignty of God appears, *in exalting Christ to such a sovereign dignity as our redeemer.* As Christ was a gift of God’s sovereign will to us, so this was a gift of God’s sovereign will to Christ; *all power is given to me (a);* and he gave him to be head over all things to the church (b): God gave him a name above every name (c); and therefore his throne he sits upon, is called *the throne of his Father (d);* and he committed all judgment to the Son, i. e. all government and dominion; an empire in heaven and earth (e); and that because he is *the Son of man (f);* which may be understood, that the Father hath given him authority to exercise that judgment and government, as the Son of man, which he originally had as the Son of God: or rather because he became a servant, and humbled himself to death, he gives him this authority as the reward of his obedience and humility, conformable to *Phil. ii. 9.* This is an act of the high sovereignty of God, to obscure his own authority in a sense, and take into association with him, or vicarious subordination to him, the human nature of Christ as united to the divine; not

P p 2

‘ only

(a) Matth. xxviii. 28. (b) Eph. i. 22. (c) Phil. ii. 9  
(d) Rev. iii. 21. (e) John v. 22. (f) Ver. 27.



‘ only lifting it above the heads of all the angels,  
 ‘ but giving that person in our nature an empire  
 ‘ over them, whose nature was more excellent  
 ‘ than ours.

*Mr. H O W E,*

In his first folio volume upon *the living temple*,  
 Part. II.

P. 137. Chap. 3. In the contents of this chapter,  
 ‘ he mentions God’s propensions towards men, and  
 ‘ aptness (supposing there were no obstruction) to  
 ‘ human converse.

And then takes notice of what he had established and vindicated, *viz.*

‘ That what is necessarily, or of itself, is an absolutely perfect being, distinct from all things  
 ‘ else; and a proper object of religion, or where-  
 ‘ to a temple, and all the worship thereof duly  
 ‘ belongs. Nor doth any undertaking seem more  
 ‘ feasible, or less to be dispaired of, than plainly  
 ‘ and satisfyingly to evince, to an unprejudiced  
 ‘ understanding that shall attend, these first foundations of religion, and a temple, *viz.*

‘ *That God is.* And that he is conversable with  
 ‘ men.

‘ Or is such as is capable, and apt to receive  
 ‘ worship from them, and impart blessedness to  
 ‘ them.

P. 145. Speaking of God’s aptness to that converse with men, he says: ‘ And it will more  
 ‘ appear when we have considered (since there  
 ‘ is somewhat that obstructs this converse) what  
 ‘ he hath done to remove the obstruction, and  
 ‘ how he hath provided that the intercourse may  
 ‘ be restored, and his temple be resettled with  
 ‘ men upon everlasting foundations.

‘ I. We

‘ I. We are therefore put upon a new enquiry,  
 ‘ and need no longer spend ourselves in anxious  
 ‘ thoughts, *Can there be any converse between God*  
 ‘ *and men?* That we may rather say, *How can it*  
 ‘ *not be?* Or, *How strange is it there is not*  
 ‘ *more!* that he hath not a temple in every hu-  
 ‘ mane breast, replenisht with his vital presence!  
 ‘ That there are nothing but ruins, and desola-  
 ‘ tion to be found, where one would expect a  
 ‘ fabrick worthy of God, and an indwelling  
 ‘ deity! This must, therefore, be the sad subject  
 ‘ of our thoughts a while, what hath rendered  
 ‘ the blessed God so much a stranger on earth,  
 ‘ and occasioned him in so great part, to forsake  
 ‘ his terrestrial dwelling? Whence we shall have  
 ‘ the advantage (seeing how just cause there was,  
 ‘ on his part, for this deplorable distance) to  
 ‘ adore the grace that returns him to us, and in-  
 ‘ clined him to take that strange course, which  
 ‘ we find he did, to repair his forlorn temple; and  
 ‘ fill this desolate, forsaken world with the joyful  
 ‘ sound of those glad tydings, *the tabernacle of*  
 ‘ *God is with men.*

‘ II. We shall find he is no farther a stranger  
 ‘ in this world, than as *we have made, and conti-*  
 ‘ *nued him so.* No farther an home-dweller in  
 ‘ it, than as by an admirable contrivance of wis-  
 ‘ dom, and love, that will be the eternal wonder  
 ‘ of the other world, he hath made way for him-  
 ‘ self. Whereby his *propensions towards men*, pre-  
 ‘ vailing against so great an obstruction, do even  
 ‘ now appear at once both evident, and marvel-  
 ‘ lous; and ought to be not only the matter of  
 ‘ our belief, but admiration.

‘ Wherefore our discourse must here proceed  
 ‘ by these steps, to shew,

‘ 1. That mankind hath universally revolted,  
 ‘ and been in a state of apostacy from God.

‘ 2. That,

‘ 2. That, hereby, the *temple of God in man*  
 ‘ hath been generally made waste and desolate.

‘ 3. That he hath laid both the new foundations,  
 ‘ and the platform of his present temple in *Em-*  
 ‘ *manuel, God with us*, his own incarnate Son ;  
 ‘ who rebuilds, beautifies, furnishes, inhabits it,  
 ‘ and orders all the concernments of it.

‘ I must pass over the two first heads, refer-  
 ring the reader to what is largely insisted on upon  
 them, and shall only take notice of the conclu-  
 sion.

P. 158. ‘ It was only strange, that when he left  
 ‘ his temple, he did not consume it ; and that  
 ‘ not leaving it, without being basely expelled,  
 ‘ he hath thought of returning, without being in-  
 ‘ vited back again. Yea, and that whatsoever  
 ‘ was necessary thereto is designed by his own  
 ‘ so strange contrivance, and done at his own so  
 ‘ dear expence ; his only begotten Son most  
 ‘ freely consenting with him, and in fundry capa-  
 ‘ cities sustaining the weight, and burden of this  
 ‘ great undertaking.

#### C H A P. V. Pag. 158.

‘ *The restitution of this temple undertaken by the*  
 ‘ *Emmanuel ; first, more darkly prefigured ; af-*  
 ‘ *terwards, more clearly manifested. This consti-*  
 ‘ *tution of Emmanuel sufficient. Necessary for*  
 ‘ *this purpose. That he was himself to be the*  
 ‘ *platform, the foundation, and the founder of it.*  
 ‘ *The original temple. And was, in order hereto,*  
 ‘ *also a sacrifice ; to procure that God might ho-*  
 ‘ *nourably, and without wrong to his governing*  
 ‘ *justice, return, and have his abode with men.*  
 ‘ *And that they might become prepared to receive*  
 ‘ *his returning presence. For which purpose he*  
 ‘ *hath in him the power of giving the Holy Spi-*  
 ‘ *rit,*



' rit, on the account of this sacrifice. That  
 ' when God is, for the sake of it, willing, we  
 ' might no longer remain unwilling. That unwill-  
 ' ingness to be overcome by the power, and spi-  
 ' rit of Emmanuel; as hereafter to be more fully  
 ' shewn. But working (suitably to an intelli-  
 ' gent subject) in a rational way. To which a  
 ' great accommodateness, in the constitution of  
 ' Emmanuel. As demonstrating divine love, and  
 ' holiness. In its loveliness. Possibility of being  
 ' attained.

' And indeed, what was to be designed and  
 ' done, did every way call for so great an un-  
 ' dertaker.

' The indignity offered to the majesty of the most high  
 ' God, in his so ignominious expulsion from his own  
 ' temple, was to be recompensed. And the ruin must  
 ' be repaired, which had befallen his temple itself.

' I. In reference to both these performances, it  
 ' was determined, Emmanuel, i. e. his own Son,  
 ' his substantial image, the brightness of his  
 ' glory, the eternal word, should become incar-  
 ' nate; and being so should undertake several  
 ' parts, and in distinct capacities, and be at once  
 ' a single temple himself, and that this temple  
 ' should be also a sacrifice; and thereby give rise  
 ' to a manifold temple, conformed to that origi-  
 ' nal one; of each whereof, in the virtue of that  
 ' sacrifice, he was himself to be the glorious pat-  
 ' tern, the firm foundation, the magnificent foun-  
 ' der, and the most curious architect and former,  
 ' by his own various, and most peculiar influ-  
 ' ence.

' This hath been the result of the divine coun-  
 ' sel, and the Lord's own doing, most justly mar-  
 ' vellous in our eyes, viz. (which we are next to  
 ' consider.)

' II. That

‘ II. *That the blessed God hath laid the platform, and the foundations of his Temple, as it was to be restored, and set up again among Men; in and by that great Emmanuel, his own Son made flesh.*

P. 159. ‘ III. When this was the state of things with this world, (referring to what precedes,) and *the fullness of time was now come*, wherein God intended, with more vigour and efficacy, to renew and reinforce his mighty and merciful work of *setting up his temple*, and to make it rise in splendor and glory in the world; he at length sends down his Son; he puts on man, becomes *Emmanuel*, an incarnate God among men, and a man inhabited by all the fullness of God.

‘ For now a temple being, in its proper use and design, intended for divine honour, could not have its foundation in the ruin thereof, or be built upon his unremedied dishonour; the Son of God, by tendering himself for a valuable recompence, must be the corner stone of this new building.

P. 160. ‘ The wrong that man had done to the Divine Majesty, should be expiated by none but man; and could be by none but God.

‘ Behold then! the wonderful conjunction of both in the one *Emmanuel!* who was, by his very constitution, an *actual temple, God with us*; the habitation of the Deity returned, and resettling itself with men; and fitted to be (what it must be also) a most acceptable sacrifice. For here was met together man that could die, and God that *could overcome death*; man that might suffer, and God that could give sufficient value to those sufferings; sufficient to atone the offended Majesty, and procure that life might be diffused, and spread itself to all that should unite with him; whereby they might become living stones, joined to that living corner stone, a  
‘ spiri-

‘ spiritual temple, again capable of that divine  
 ‘ presence which they had forfeited, and whereof  
 ‘ they were forsaken.

‘ That all this may be the better understood,  
 ‘ we shall endeavour to shew, more distinctly,

‘ The sufficiency, and aptness of the constitu-  
 ‘ tion and appointment of *Emmanuel* (considering  
 ‘ what he was, and what was undertaken to be  
 ‘ suffered, and performed by him) as the *most*  
 ‘ *proper, and adequate means* for the restoring of  
 ‘ *God’s temple with men.*

‘ II. The necessity of this course, for this end.

‘ I. And for the former, the aptness and suffi-  
 ‘ ciency of this course, or what the setting up of  
 ‘ *Emmanuel* might do for this purpose, may be  
 ‘ seen in the suitableness hereof to the *foregoing*  
 ‘ *state of the case*; and by comparing therewith  
 ‘ what he is, and hath done, and suffered in or-  
 ‘ der hereto.

‘ We have seen that the former desolate state  
 ‘ of this temple was occasioned, and inferred  
 ‘ *by man’s apostacy*; whereby he became uncapa-  
 ‘ ble of serving, any longer, the purposes of a  
 ‘ temple; and God’s departure thereupon. There  
 ‘ was therefore the concurrence of somewhat on  
 ‘ man’s part, and somewhat on God’s, unto this  
 ‘ desolation; on man’s, what was unjust, lead-  
 ‘ ing, and causal; on God’s, what was most just,  
 ‘ consequent, and caused thereby. Man’s un-  
 ‘ righteous, and ill-deserving aversion from God;  
 ‘ and God’s most righteous and deserved aversion,  
 ‘ hereupon, from him. The one caused by the  
 ‘ other, but both causing in different kinds the  
 ‘ vacancy, and deserted state of this temple which  
 ‘ ensued; the former, as a sinning cause; the  
 ‘ latter, as a punishing.

‘ Now what we have considerable in the *Em-*  
 ‘ *manuel*, towards the restoration of this temple,



‘ and that it might become again habitable, and  
 ‘ replenisht by the divine presence, as before, is  
 ‘ answerable to this state of the case ; and directly  
 ‘ tending to compose things between the di-  
 ‘ stanced parties, both on the one part and the  
 ‘ other.

‘ And (because God was to have the first and  
 ‘ leading part in reconciliations, as man hath in  
 ‘ disagreements) we have enough in him, where-  
 ‘ upon God might express himself willing to re-  
 ‘ build, and return to his former dwelling ; and  
 ‘ man be willing to render it back to him, and  
 ‘ admit the operation of the fashioning hand,  
 ‘ whereby it is to be prepared and refitted for its  
 ‘ proper use.

‘ IV. 1. The former is effected, and a founda-  
 ‘ tion is laid for the effecting of the other too,  
 ‘ *in his becoming a sacrifice to justice* ; a sacrifice  
 ‘ so rich and fragrant, so full of value and grate-  
 ‘ ful savour, as that abundant recompence is made  
 ‘ by it, for the wrong man had done to the ma-  
 ‘ jesty of heaven, by profaning and polluting  
 ‘ this temple, and expelling so contumeliously its  
 ‘ great inhabitant. An injury, to which the cre-  
 ‘ ation, consuming in an universal flame, had  
 ‘ been an unproportionable sacrifice ; but the  
 ‘ sacrifice of himself, the *Emanuel, God Man*,  
 ‘ could be defective in nothing ; was both suitable,  
 ‘ and equal to the exigency of the case. For  
 ‘ the sacrifice of him, who was man, was suitable  
 ‘ to the offence of man ; and of him, who was  
 ‘ God, was equal to the wrong done to God.

‘ Long before this sacrifice was offered, the  
 ‘ expectation of it, and since the remembrance  
 ‘ have been precious. It was of sufficient virtue  
 ‘ to work, and diffuse its influence at the greatest  
 ‘ distance ; and not of time only, but of place  
 ‘ too,

‘ too, to perfume the world, and scatter blessings  
 ‘ through all the parts and nations of it, as well  
 ‘ as *through all the ages*.

‘ When no other sacrifice or offerings could avail  
 ‘ any thing *Lo ! he comes into a body prepared (a)*,  
 ‘ on purpose ; which, though it was not formed,  
 ‘ and assumed till the *fullness of time (b)*, was  
 ‘ yet reckoned as slain, from the beginning of  
 ‘ it (c).

‘ This was the seed in which, though it sprung  
 ‘ up only in *Judea*, yet *all the nations of the earth*  
 ‘ *were to be blessed (d)*. Long was this body in  
 ‘ preparing, and the seed transmitted thro’ many  
 ‘ generations, whence it was at length to arise ;  
 ‘ into which, as its last preparation, the Deity  
 ‘ descended ; and that it might be a sufficiently  
 ‘ costly sacrifice, filled it with the divine fullness ;  
 ‘ *for in him dwelt all the fullness of the Godhead*  
 ‘ *bodily (e)*. When we read *Abel’s sacrifice to have*  
 ‘ *been more excellent than Cain’s (f)*, the Greek  
 ‘ word is, it was *fuller* ; how full a one was this ?  
 ‘ That was filled by faith, with a derivative full-  
 ‘ ness ; this immediately by God himself, with  
 ‘ his own self fullness, which filleth all in all, and  
 ‘ whence all must receive.

‘ Being so filled, it was a temple, and must  
 ‘ now further be a sacrifice ; both are signified in  
 ‘ that one short passage, which himself let fall,  
 ‘ *destroy this temple (g)*, i. e. that he was a tem-  
 ‘ ple, and was to be destroyed, which is carried  
 ‘ in the notion of a sacrifice. *This he said of his*  
 ‘ *body (h)*. Strange mystery ! The *very temple it-*  
 ‘ *self a consuming oblation !* self-devoted even to  
 ‘ destruction, and out of that again, self-raised.  
 ‘ The divine justice could not hereby but be

Q q 2

‘ well

(a) Psal. xl. Heb. x. (b) Gal. iv. 4. (c) Rev. xiii. 8.  
 (d) Gen. xxii. 18. (e) Col. ii. 9. (f) Heb. xi. 4.  
 (g) John ii. 9. (h) Ver. 21.

well satisfied, and say it was enough, when the whole temple became all propitiatory ; and the profanation of the former temple was expiated, by the immolation of the new : so that, in point of honour and justice, no exception could now lie against the return of the divine presence, to its wasted and forsaken temple.

V. Only his return could not as yet be, presently to dwell there (for it was most unfit) but to resist, and prepare it for his future dwelling,

The blessed God might now return, but he must build before he dwell, and conquer e'er he build.

He might return, but not upon other terms than the expiatory value, and actual (or ascertained) oblation of that abovementioned sacrifice ; for when he forsook this his temple, he left it with just resentment, and his most righteous curse upon it : a curse that was of this import, *never any thing holy or pure any more come here, or any thing good and pleasant ; the light of the sun never shine any more at all on thee ; the voice of joy and gladness never be heard any more at all in thee.* The powerful horror of this curse, held it doomed to all the desolation and misery that was upon it ; and confirmed it in the power of him that ruled here at his will. Hence had the magic and charms, of the evil one, their permitted unresisted efficacy, rendered it an enchanted place ; related and adjoined it to the nether world, the infernal region, made it the next neighbourhood even of the very suburbs of hell ; barred out all divine light and grace, all heavenly beams and influences from it. So that had it not been for this sacrifice, this temple had been and remained even in the same kind an accursed place as hell itself



‘ self; the spirit of God should have no more to  
 ‘ do here than there, for so the sentence and  
 ‘ curse of his violated law had determined; *thou*  
 ‘ *shalt die the death*, did say no less.

‘ VI. But now *Christ hath redeemed us from the*  
 ‘ *curse of the law, being made a curse for us*; for  
 ‘ *it is written, cursed is every one that hangeth on*  
 ‘ *a tree, that the blessing of Abraham might come*  
 ‘ *on the Gentiles* [*that we might receive the promise*  
 ‘ *of the Spirit, through faith* (a) ].

‘ He was made a curse for us, not the same in  
 ‘ kind which we had incurred; (which it were  
 ‘ horrid to think) but such as his state could ad-  
 ‘ mit, and ours could require.

‘ For that a person so immutably pure and  
 ‘ holy should become an impure thing, was what  
 ‘ his state could not admit; and that one of so  
 ‘ high dignity should willingly suffer to that de-  
 ‘ gree, which he did for us, was a thing of so  
 ‘ great merit and value, as to answer the utter-  
 ‘ most of our ill-deservings; than which the exi-  
 ‘ gency of our case could not in that respect call  
 ‘ for more.

‘ And the end, or design of his becoming to  
 ‘ that degree a curse for us, being expressly said  
 ‘ to be this, *that we might receive the promise of*  
 ‘ *the spirit* (or the promised spirit) implies, that  
 ‘ the curse upon us had intercepted, and cut off  
 ‘ from us all influences of that holy blessed spi-  
 ‘ rit; for the fresh emission whereof, in God’s own  
 ‘ stated method, he had now again opened the way.

‘ But whereas it hath been designed, in all this  
 ‘ discourse, to represent the constitution of *Em-*  
 ‘ *manuel* (being first made a personal temple, then  
 ‘ a sacrifice) as an apt, and fit means to multi-  
 ‘ ply this one temple into many; and bring it  
 ‘ about, that upon just and honourable terms,  
 ‘ God

‘ God might again return to inhabit the souls of  
 ‘ men: it may perhaps be alledged, by some,  
 ‘ that it seems an unrighteous thing, God should  
 ‘ appoint his own innocent Son to be punished  
 ‘ for the sins of offending creatures, and let them  
 ‘ escape; and then how could an unjust act make  
 ‘ for the honour of his justice, or that which was  
 ‘ in it self unfit, be a fit means to any good end?

‘ The loud clamours wherewith some later  
 ‘ contenders have filled the christian world, up-  
 ‘ on this subject, make it fit to say somewhat of  
 ‘ it; and the thing itself needs not that we say  
 ‘ much.

What follows hereon relating to the blessed  
 and most comfortable doctrine of Christ’s satisfac-  
 tion, must only refer to, with many other  
 things which are hereafter insisted on, respecting  
 the doctrine of sovereign and efficacious grace.

Pag. 167. Mr. *Howe*, speaking of the demon-  
 stration of divine love herein, says, ‘ But where  
 ‘ have we that representation of God’s love to-  
 ‘ wards us, save in *Emmanuel*, this is the sum of  
 ‘ the ministry of reconciliation; to wit, that  
 ‘ God was in Christ, reconciling the world to  
 ‘ himself, (a) &c.

‘ This was the very make and frame, the con-  
 ‘ stitution and design of the original temple, to  
 ‘ be the tabernacle of witness, a visible testimony  
 ‘ of the love of God, and of his kind and gra-  
 ‘ cious propensions towards the race of men; how-  
 ‘ ever, they were become an apostate and dege-  
 ‘ nerous race; to let them see how inclined and  
 ‘ willing he was to become acquainted again with  
 ‘ them, and that the old intimacy and friendship  
 ‘ long since out-worn, might be renewed. And  
 ‘ this gracious inclination was testify’d, partly  
 ‘ by *Christ’s taking up his abode on earth*, or by the  
 ‘ *erecting*

‘ *erecting of this original temple, by the word’s be-*  
 ‘ *ing made flesh* (a), wherein (as the Greek ex-  
 ‘ *presses it)* he did tabernacle among us. That  
 ‘ whereas we did dwell here in earthly tabernacles  
 ‘ (only now destitute and devoid of the divine  
 ‘ *presence.*) He most kindly comes and pitches  
 ‘ his tent amongst our tents, sets up his taberna-  
 ‘ cle by ours, replenisht and full of God; so that  
 ‘ here the divine glory was familiarly visible, the  
 ‘ *glory of the only begotten Son of the Father*, shin-  
 ‘ ing with mild and gentle rays, such as should  
 ‘ allure, not affright us, nor their terror make  
 ‘ us afraid. A veil is most condescendingly put  
 ‘ on, lest Majesty should too potently strike dis-  
 ‘ accustomed, and misgiving minds; and what  
 ‘ is more terrible of this glory is allay’d, by be-  
 ‘ *ing interwoven with grace and truth.* Upon this  
 ‘ account might it now truly be proclaimed, *be-*  
 ‘ *hold! the tabernacle of God is with men!* that is  
 ‘ performed which once seemed hardly credible,  
 ‘ and (when that temple was raised that was in-  
 ‘ tended but for a type and shadow of this) was  
 ‘ spoken of with wondering expostulation: *In*  
 ‘ *very deed will God dwell with men on earth!*  
 ‘ whereas it might have been reasonably thought,  
 ‘ *this world should have been forever forsaken of God,*  
 ‘ and *no appearance of him ever have been seen*  
 ‘ *here,* unless with a design of taking vengeance.  
 ‘ How unexpected and surprising a thing was this,  
 ‘ that in a state of so comfortless darkness and  
 ‘ desolation, the *day-spring from on high* should  
 ‘ *visit it;* and that *God should come down, and set-*  
 ‘ *tle himself in so mean a dwelling, on purpose to*  
 ‘ *seek the acquaintance of his offending, disaffected*  
 ‘ *creature!*

P. 174. ‘ Upon the whole, the setting up of this  
 ‘ original temple, inscribed with the great *Emma-*  
 ‘ *nuel,*



‘ *nuel*, or the *whole constitution of Christ the medi-*  
 ‘ *ator*, hath we see set a very apparent aptitude,  
 ‘ and rich sufficiency in its kind, to the compo-  
 ‘ sing of things between God and men; the re-  
 ‘ plenishing this desolate world with temples again,  
 ‘ every where, and those with the divine presence:  
 ‘ both as there was enough in it, to procure re-  
 ‘ mission of sin, enough to procure the *emission*  
 ‘ *of the Holy Spirit*. An immense fullness both of  
 ‘ righteousness and spirit; of righteousness, for  
 ‘ the former purpose; and of spirit, for the lat-  
 ‘ ter. And both of these, in distinct ways, capa-  
 ‘ ble of being imparted; because the power of  
 ‘ imparting them, was upon such terms obtain-  
 ‘ ed, as did satisfy the malediction and curse of  
 ‘ the violated law, which must otherwise have  
 ‘ everlastingly with-held both, from apostate of-  
 ‘ fending creatures. It is not the righteousness  
 ‘ of God, as such, that can make a guilty crea-  
 ‘ ture guiltless (which must rather oblige him still  
 ‘ to hold him guilty) or the spirit of God, as  
 ‘ such, that can make him holy. Here is a full  
 ‘ fountain, but sealed and shut up; and what  
 ‘ are we the better for that? But it is the righte-  
 ‘ ousness and spirit of *Emmanuel*, *God with us*;  
 ‘ of him *who was made sin for us, that we might*  
 ‘ *be made the righteousness of God in him*; and *who*  
 ‘ *was made a curse for us, that we might have the*  
 ‘ *blessing of the promised spirit*: otherwise, there  
 ‘ were not in him a sufficiency to answer the ex-  
 ‘ igency of the case; but as the matter is, here  
 ‘ is abundant sufficiency, in both respects, as we  
 ‘ have already seen. And therefore,

‘ The only things that remain to be shewn  
 ‘ herein, is the necessity, and requisiteness of such  
 ‘ means as this, unto this end.

‘ For when we take notice of so great, and  
 ‘ so rare a thing as an *Emmanuel*, set up in the  
 ‘ world;

world ; and find by this solemn constitution of him, by the condition of his person, his accomplishments, performances, sufferings, acquisitions, the powers and virtues belonging to him, that every thing hath so apt an aspect, and is so accommodate to the restitution of lost man, and of God's temple in and with him ; we cannot but confess, here is a contrivance worthy of God, sufficient for its end. So that the work needs not fail of being done, if in this way it prove not to be overdone ; or if the *apparatus* be not greater than was needful for the intended end ; or that the same purposes might not have been effected, at an easier rate. I design therefore to speak distinctly and severally of the necessity of this course, in reference. 1. To the *remission of sin*. 2. To the emission, or communication of the spirit. And do purpose-ly reserve several things, concerning this latter, to be discoursed under this head ; after the necessity of this same course, for the former purpose (wherein the latter also hath its foundation) hath been considered.

### C H A P. VI. Page 173.

*The necessity of this constitution of Emmanuel, to the erecting God's temple in the world. The discoursing of this matter, proper on this occasion. As to God's part herein, first, proposed to shew both that a recompence was necessary to be made, and that it could be made no other way. Towards the evincing the former, sundry things gradually laid down. The point it self argued, by comparing the injury done to the divine, with what we may suppose done to an human government ; where repentance not constantly thought a sufficient recompence ; otherwise*

' wise a penitent delinquent was never to be pu-  
 ' nished. Difference between God's pardon, and  
 ' man's, in most usual cases. Recompence for  
 ' wrong done to government, quite another thing  
 ' from what answers the appetite of private revenge.  
 ' Expressions that seem to import it, in God, how  
 ' to be understood. Shewn that they import no  
 ' more than a constant will so far to punish of-  
 ' fences, as is necessary for the asserting, and pre-  
 ' serving the rights and dignity of his government.  
 ' So much most agreeable, and necessarily belong-  
 ' ing to the perfection of the divine nature. And  
 ' if the justice of an human government requires  
 ' it, of the divine much more.

' It may here perhaps be said: *Why might not*  
 ' *the matter have been otherwise brought about? Or*  
 ' *might not God, of his mere sovereignty, have re-*  
 ' *mitted the wrong done to him, without any such at-*  
 ' *tonement? And upon the same account, have sent*  
 ' *forth his spirit to turn men's hearts? And if that*  
 ' *must work by arguments, and rational persua-*  
 ' *sives, were there not others to have been used, suf-*  
 ' *ficient to this purpose, tho' the son of God had ne-*  
 ' *ver become man, or died upon this account? to use*  
 ' *means exceeding the value of the end, may seem as*  
 ' *unsuitable to the divine wisdom, as not to have*  
 ' *used sufficient. And who can think the concern-*  
 ' *ments of silly worms impossible to be managed, and*  
 ' *brought to a fair and happy issue, without so great*  
 ' *things as the incarnation, and death of God's own*  
 ' *Son?*

' Wherefore we proceed to shew as was pro-  
 ' mised.

' 2. *The necessity (as the case stood) that this*  
 ' *course should be taken for this end. No man can*  
 ' *here think we mean, that the end itself was*  
 ' *other-*



otherwise necessary than as the freest love and  
 good-will made it so ; but that supposed, we are  
 only to evince that this course was the necessary  
 means to attain it. And as to this, if indeed  
 that modesty and reverence were every where  
 to be found, wherewith it would become dim-  
 sighted man to judge of the ways of God, any  
 enquiry of this kind might be forborn ; and it  
 would be enough to put us out of doubt that  
 this was the most equal and fittest way, that we  
 see it is the way which God hath taken. But  
 that cross temper hath found much place in the  
 world, rather to dispute God's methods than  
 comport with them in an obedient thankful  
 compliance and subserviency to their intended  
 ends. And how deeply is it to be resented that  
 so momentous a thing in the religion of Chri-  
 stians, and that above all other should be the  
 subject and incentive of admiring devout  
 thoughts and affections, should ever have been  
 made intricate and perplexed by disputation !  
 That the food of life should have been filled  
 with thorns and gravel ! And what was most  
 apt to beget good blood, and turn all to strength,  
 vigour, and spirit, should be rendered the mat-  
 ter of a disease ! this can never enough be ta-  
 ken to heart. What complaints might the tor-  
 tured, famished church of Christ send up against  
 the ill instruments of so great a mischief !  
 " Lord ! we asked bread, and they gave us a  
 stone ; they have spoiled the provisions of thy  
 house ; our pleasantest fare, most delicious and  
 strengthening viands, they have made tasteless  
 and unfavoury." What expostulations might  
 it use with them ? " Will you not let us live ?  
 " Can nothing in our religion be so sacred, so  
 important as to escape your perverting hands ! "

‘ The urgency of the case itself permits not  
 ‘ that this matter be silently passed over, a living  
 ‘ temple needs the apt means of nourishment and  
 ‘ growth ; and it must be nourished and grow,  
 ‘ by what is suitable to its constitution ; unto  
 ‘ which nothing is more inward, than the laying  
 ‘ this living corner stone.

‘ We will acknowledge the reason of divers things  
 ‘ in God’s determinations and appointments may  
 ‘ be very deeply hidden, not only from our more  
 ‘ easy view, but our most diligent search ; where  
 ‘ they are, his telling us the matter is so, or so,  
 ‘ is reason enough to us to believe with reverence.  
 ‘ But when they offer themselves we need not be  
 ‘ afraid to see them ; and when the matter they  
 ‘ concern is brought in question, should be afraid  
 ‘ of being so treacherous, as not to produce them

‘ Now that it was requisite this temple should  
 ‘ be so founded, as hath been said, is a matter  
 ‘ not only not repugnant to the common reason  
 ‘ of man, but which fairly approves it self there-  
 ‘ unto, that is, so far as that tho it exceed all hu-  
 ‘ man thought, the great Lord of heaven and  
 ‘ earth, infinitely injured by the sin of man,  
 ‘ should so wonderfully condescend ; yet when  
 ‘ his good pleasure is plainly expressed, touching  
 ‘ the end, that nothing could be so apparently  
 ‘ congruous, so worthy of himself, so accommo-  
 ‘ date to his design, as the way which he hath  
 ‘ avowedly taken to bring it about.

‘ That it might be brought about (as in all  
 ‘ reconciliations, and as hath been said concerning  
 ‘ this) a compliance was necessary, and a mutu-  
 ‘ al yielding of both the distanced parties ;  
 ‘ *i. e.* that God consent to return to his deso-  
 ‘ late temple ; and that man consent or be willing  
 ‘ he should.

‘ We

‘ We have shewn, that the constitution and  
 ‘ use of the original temple, whereof the account  
 ‘ hath been given, was sufficient and aptly con-  
 ‘ ducing unto both. Now being to shew where-  
 ‘ in they were also requisite or necessary to the  
 ‘ one and the other, we must acknowledge them  
 ‘ not alike immediately necessary to each of  
 ‘ these ; and must therefore divide the things in  
 ‘ order whereto this course was taken, and speak  
 ‘ of them severally.

‘ Nor are they to be so divided, as though the  
 ‘ procurement of God’s return for his part, and  
 ‘ of man’s admitting thereof for his part, were  
 ‘ throughout to be severally considered ; for  
 ‘ God’s part is larger than man’s, and someway  
 ‘ runs into it. He is not only to give his own  
 ‘ consent, but to gain man’s ; and besides his  
 ‘ own willing return to repossess this his temple,  
 ‘ he is to make man willing also : or rather,  
 ‘ that return or repossession rightly understood,  
 ‘ will be found to include the making of man  
 ‘ willing, *i. e.* in that very return and repossef-  
 ‘ sion he is to put forth that measure of power  
 ‘ and influence by which he may be made so.  
 ‘ All this is God’s part, which he doth graciously  
 ‘ undertake, and without which nothing could  
 ‘ be effected in this matter.

‘ But then, because man is to be wrought up-  
 ‘ on in a way suitable to his reasonable nature,  
 ‘ he is to have such things offered to his conside-  
 ‘ ration as in their own nature tend to persuade  
 ‘ him, and which that power and spirit to be  
 ‘ put forth may use as proper means to that pur-  
 ‘ pose. Now it is man’s part to consider such  
 ‘ things, and consent thereupon.



‘ Our business here, therefore, is to shew  
 ‘ how necessary the constitution of *Emanuel*  
 ‘ was, chiefly and principally as to what now  
 ‘ appears to be God’s part; and afterward to say  
 ‘ somewhat as to our own.

‘ To the former, it was requisite that the ori-  
 ‘ ginal temple *Emmanuel* should be set up, and be  
 ‘ used to such immediate purposes as have been  
 ‘ expressed; to the latter, was requisite the de-  
 ‘ claration hereof. To the one that such a con-  
 ‘ stitution should be; to the other, that it be  
 ‘ made known to man.

‘ First then, in reference to the former, this  
 ‘ constitution was necessary, *that so there might*  
 ‘ *be a sufficient means for the previous expia-*  
 ‘ *tion of the offence done to the majesty of God; or*  
 ‘ *that the injurious violation of his sacred rights*  
 ‘ *might be sufficiently recompensed.*

‘ And here more particularly two things are  
 ‘ to be cleared.

‘ First, *That in order to God’s return, it was*  
 ‘ *necessary such a full recompence should be made*  
 ‘ *him.*

‘ Secondly, *That it could not be full any other*  
 ‘ *way than this by Emmanuel.*

‘ In discoursing of which things it is not intend-  
 ‘ ed to go in the usual way of controversy, to heap  
 ‘ up a great number of arguments, and discuss  
 ‘ particularly every little cavil that may be raised  
 ‘ on the contrary part; but plainly to offer such  
 ‘ considerations as may tend to clear the truth,  
 ‘ and rather prevent than formally answer objec-  
 ‘ tions against it.

‘ Wherefore we say, (1.) *It was necessary God’s*  
 ‘ *return and vouchsafement of his gracious restored*  
 ‘ *presence to man, as his temple should be upon terms*  
 ‘ *of recompence made him (or as certain to be*  
 ‘ *made)*

made) for the indignity and wrong done in the former violation thereof.

P. 178. ' It may furthermore be truly said, that  
' nothing ought to be reckoned possible to him  
' upon the agreement only which it holds to some  
' one attribute of his, considered singly and apart  
' from all the rest. As for instance in what is next  
' our present case, *to forgive all the sins that ever*  
' *were committed against him, without insisting up-*  
' *on any compensation,* were vainly alledged to be  
' correspondent to boundless sovereign mercy ;  
' if it will not as well accord with infinite wisdom,  
' justice and holiness ; as it would be unreasona-  
' bly said to be agreeable enough to him, to  
' throw all the creatures, that never offended him,  
' into an endless nothingness, in consideration  
' only of the absoluteness of his power and do-  
' minion : but whatsoever he can do must be un-  
' derstood to be agreeable to a being absolutely  
' and every way perfect.

I must, as I have hitherto done, pass over many things which I can hardly forbear reciting, but for several reasons must do but a small part of the whole on this glorious subject, which how well managed by Mr. *Howe*, let the impartial reader judge who will peruse the whole in the book.

P. 182. ' Whereas in the restitution of man,  
' inasmuch as before he was the temple and re-  
' sidence of the great king, where he afforded  
' his most inward gracious presence ; the design  
' is to restore him into the same capacity, and  
' to as good condition as he was in before, in  
' these respects. Yea and not only so, but un-  
' speakably to better his case, to take him much  
' nearer to himself than ever, and into a more  
' exalted state. In order whereto, it was the  
' more highly congruous that his offence be done  
' away by a most perfect, unexceptionable ex-  
' piation ;

‘ piation ; that so high and great an advancement  
 ‘ of the most heinous offenders might not be  
 ‘ brought about upon other terms, than should  
 ‘ well accord with the majesty of his government  
 ‘ over the world.

‘ IV. Here therefore let a comparative view  
 ‘ be taken.

‘ Of the fearful malediction and curse of God’s  
 ‘ law, upon the transgressors of it.

‘ And of the copious blessing of the gospel.

‘ That thereupon we may the more clearly  
 ‘ judge how improbable it was there should  
 ‘ be so vast a difference and translation be-  
 ‘ tween two so distant states, without atone-  
 ‘ ment made for transgression of so high de-  
 ‘ merit, and so deeply repented.

‘ I. As to the former, we are in the general  
 ‘ told, that *curst is every one that continues not in*  
 ‘ *all things written in the book of the law, to do*  
 ‘ *them* (a). Astonishing thing ! that he should curse  
 ‘ me who made me ! that my being and a curse  
 ‘ upon me should proceed from the word and  
 ‘ breath of the same sacred mouth ! Of how ter-  
 ‘ rible import is his curse ! to be made an ana-  
 ‘ thema, separate and cut off from God, and  
 ‘ from all the dutiful and loyal part of his crea-  
 ‘ tion ! driven forth from his delightful presence !  
 ‘ in the same breath it is said to the loathed  
 ‘ wretch, *depart — accursed !* To be reduced to  
 ‘ the condition of a vagabond on the earth, not  
 ‘ knowing whither to go ! Naked of divine pro-  
 ‘ tection from any violent hand ; yea, marked  
 ‘ out for the butt of the sharpest arrows of his own  
 ‘ indignation ! How voluminous and extensive  
 ‘ is his curse ! reaching to all one’s concerns  
 ‘ in both worlds, temporal and eternal of out-  
 ‘ ward and inward man. To be curst in one’s  
 ‘ basket



basket and store, in the city and field, in going  
 out and coming in. Especially to have all  
 God's curses and plagues meeting and centering  
 in one's very heart, to be there smitten with  
 blindness, madness and astonishment! How ef-  
 ficacious is this curse! not a faint, impotent  
 wishing ill to a man; but under which he really  
 wastes, and which certainly blasts, withers and  
 consumes him, and even turns his very blessings  
 into curses! how closely adhering, as a garment  
 wherewith he is cloathed, and as a girdle with  
 which he is girt continually! How secretly and  
 subtilly insinuating, as water into his bowels, and  
 oil into his bones! And how deservedly doth it  
 befall! The curse causeless shall not come, this  
 can never be without a cause. If another curse  
 me, it shews he hates me; if the righteous  
 God do so, it signifies me to be, in myself, an  
 hateful creature, a son and heir, not of peace,  
 but of wrath and a curse. And the effect must  
 be of equal permanency with its cause, so as  
 that God is angry with the wicked every day,  
 and rains upon them fire and brimstone, and an  
 horrible tempest, as the portion of their cup;  
 indignation and wrath, tribulation and anguish  
 upon every soul of man that does evil, and con-  
 tinually growing into a treasure against the day  
 of wrath.

2. View, on the other hand, the copious abun-  
 dant blessing contained and conveyed in the  
 gospel. It is a call to blessing, that we may  
 inherit a blessing; it discovers a state begun  
 with the blessedness of having iniquity forgi-  
 ven; a course under a continual blessing of  
 meditating on the word of God with delight,  
 day and night, of being undefiled in the way;  
 Gives characters of the subjects of blessings

' showered down from the mouth of Christ on  
 ' the *poor in spirit, pure in heart, the meek, merci-*  
 ' *ful, &c.* Aims at making them nigh that were  
 ' afar off; taking them into God's own family  
 ' and household; making them friends, favorites,  
 ' domesticks, sons and daughters; engaging them  
 ' in a fellowship with the Father and Son. Yet  
 ' were all these children of wrath by nature;  
 ' whence is this change!

' A regression became not the majesty of hea-  
 ' ven! God's original constitution that connected  
 ' sin and the curse was just; he abides by it, re-  
 ' verses it not. To have reversed it, was not to  
 ' have judged the offenders, but himself; but ha-  
 ' ving a mind to shew men mercy, he provides  
 ' for the expiation of sin, and salving the rights  
 ' of his government another way, by transferring  
 ' guilt, and the curse not nulling them.

' Whereupon we may also see what made  
 ' attonement for sin so fundamental to a design  
 ' of grace; the magnifying the *divine law* (a),  
 ' the asserting the equity and righteousness of the  
 ' supreme government; not as some odiously  
 ' suggest, the gratifying of what, with us, is wont  
 ' to go for a private appetite of revenge, from  
 ' which the support of the honour and dignity of  
 ' the government is most remote. Yea it were  
 ' horrid to suppose, that any such thing can have  
 ' place with the blessed God; which is one of  
 ' the most odious things in the disposition of  
 ' lapsed degenerate man, an aptness to take com-  
 ' placency in the pains and anguish of such as  
 ' have offended us: unto which purpose, how  
 ' feelingly would a malicious ill-minded man,  
 ' oftentimes utter the sense of his heart, and say:  
 ' *O the sweetness of revenge!* so black a thought  
 ' of God will be most remote from every pious  
 ' breast.

breast, or that is capable of favouring real goodness; nor doth any precept, within the whole compass of that revelation which he hath given us, express more fully, at once, both our duty and his own nature, than that of *loving our enemies*, or of *forgiving men their trespasses*.

After having gone over the remainder of this, and several other heads, he says in the conclusion of this chapter:

P. 186. ‘ Can there be no such thing as goodness, without the exclusion and banishment of wisdom, righteousness and truth? Yea, it is plain they not only consist with it, but that it is a manifest inconsistency it should be without them. The several virtues of a well-instructed mind, as they all concur to make up one entire frame, so they do each of them cast a mutual lustre upon one another; much more is it so with the several excellencies of the divine being. But how much too low are our highest and most raised thoughts of the supream majesty! How do we falter when we most earnestly strive to speak and think most worthily of God! and suitably to his excellent greatness!

## C H A P. VII.

Respecting several things preceeding, he says:

P. 191. ‘ Therefore that when his most transcendent greatness is represented in terms as high and great as could come under human conception, *He, viz for whom are all things, and by whom are all things* (a) (and what could sound higher!) As such it is considered what was most becoming of him, and determined that *it became him, for and by whom all things were*, since there **was** one (though so great a one)

S f 2

‘ that

(a) Heb. ii. 16.



' that had undertaken for sinners, to be the  
 ' *Prince*, or *Perfect* over the great affair of their  
 ' salvation, especially being to make them of re-  
 ' bels sons, and as such *bring them to glory* out of  
 ' the meanest and most abject state ; that he should  
 ' not be made perfect [not be duly initiated into his  
 ' great office, or not be compleat master of his  
 ' design] otherwise than by his own intervening  
 ' suffering.

' Meaner persons might do as became their  
 ' meaner condition, but he *for whom are all things*,  
 ' and *by whom are all things*, must do as best be-  
 ' came the most glorious greatness of him who is  
 ' the *first* and the *last*, the author and end of all  
 ' things !

' We are prone to confine our apprehensions  
 ' of things to our own narrow sphere, that have  
 ' reference also to another besides, and greater  
 ' than ours. If God had no creatures-but man,  
 ' capable of government by laws, the case had  
 ' been much other than it is ; for considering that  
 ' men have all been in one common case of apos-  
 ' tacy and condemnation, they who should be re-  
 ' stored to favour and an happy state, should  
 ' have no reason to look strangely upon one ano-  
 ' ther, whatsoever the way and terms were of  
 ' their restitution, being all dealt with alike. But  
 ' we are to design a larger field and scene for our  
 ' thoughts, and to consider that besides men that  
 ' shall be restored from a fallen and lapsed state,  
 ' there are numberless myriads of pure and loyal  
 ' spirits that never fell, and with whom restored  
 ' men are to make one entire happy community  
 ' for ever. Now we are to consider what aspect  
 ' the matter would have in their eyes, if not a  
 ' single person or two, but so vast a multitude  
 ' (and not guilty of some light, transient offence  
 ' only, but of insolent malicious enmity and rebel-  
 ' lion,

lion, against the divine government, propagated  
 and transmitted from age to age, through all the  
 successions of time) should be brought in upon  
 them, to partake in the dignities and blessedness  
 of their state, without any reparation made of so  
 great and continuing an injury ! Though their  
 perfect subjection in all things to the good  
 pleasure of God would not allow them to be  
 exceptionous and apt to censure his doings or de-  
 terminations ; yet also his most perfect wisdom,  
 and exact judgment and knowledge of what is  
 in itself most fit, could much less admit he  
 should do any thing liable to be censured by his  
 creatures as less fit. And no doubt so large  
 and capacious intellects may well be supposed  
 to penetrate far into the reason and wisdom of  
 his dispensations ; and so not only to exercise  
 submission in an implicate acquiescence in the  
 unseen and only believed fitness of them, but  
 also to take an unexpressible complacency and  
 satisfaction in what they manifestly discern there-  
 of, and to be able to resolve their delectation  
 in the ways and works of God into an higher  
 cause and reason, than the meer general be-  
 lief that he doth all things well ; viz. their im-  
 mediate delightful view of the congruity and  
 fitness of what he does.

When they behold the apostacy and revolt  
 of the sons of men expiated by one of them-  
 selves, but with whom the divine nature, in  
 his own Son, was so intimately united, that the  
 attonement made was both fit as from them,  
 and *ADEQUATE* as to him.

This they cannot but behold with compla-  
 cential approbation and admiration ; for, no  
 doubt, he made creatures of such a capacity,  
 with a design to gratify the understandings he  
 gave them, by approving and recommending

the

‘ the exactness and accuracy of his methods there-  
 ‘ to ; otherwise a far lower measure of intellec-  
 ‘ tual ability in these creatures had answered the  
 ‘ creator’s purpose as well.

‘ They certainly cannot but approve that way  
 ‘ he hath taken, for itself ; and do doubtless stoop  
 ‘ down to look into it, not with less compla-  
 ‘ cency than wonder ; it being in the congruity  
 ‘ of it as suitable to their bright and clear intel-  
 ‘ lects, being revealed ; as for the strange con-  
 ‘ trivance thereof, it had been altogether above  
 ‘ them if it had not been revealed. They can-  
 ‘ not, when they behold a full glorious vindica-  
 ‘ tion of the offence and wrong done to their  
 ‘ common lord, and the dignity of his govern-  
 ‘ ment by his revolted creatures antecedent to the  
 ‘ reception of any of them into grace and favour,  
 ‘ but highly admire the lovely comeliness and  
 ‘ congruity of this whole dispensation, and ex-  
 ‘ press their pleasant resentments by bearing a  
 ‘ part with the redeemed society in such strains  
 ‘ of praise, such admirations and applauses as  
 ‘ these : *Holy and marvellous are thy works, Lord*  
 ‘ *God Almighty, just and true are thy judgments,*  
 ‘ *thou king of nations and of saints !*

‘ Upon the whole there appears sufficient rea-  
 ‘ son to conclude, not only upon account of jus-  
 ‘ tice more strictly taken, but also of congruity  
 ‘ and fitness, or according to such a larger no-  
 ‘ tion of justice as imports an inflexible propen-  
 ‘ sion to do what is fit and congruous to be done,  
 ‘ it was indispensably necessary the holy God  
 ‘ should, in order to his return to his temple a-  
 ‘ mong men, insist to have a recompence made  
 ‘ for the wrong that was done him by the viola-  
 ‘ tion of it.

P. 194. ‘ The sum of all therefore is, that  
 ‘ whether we take divine justice in the larger  
 ‘ sense,



sense, as it comprehends all the moral excellencies that relate to the government of God over man, especially his wisdom and his holiness ; or whether we take it in the stricter sense, for a principle inclining him to maintain and vindicate the rights and dignity of his government, it did direct as well his making a constitution for the punishing of affronts, and offences committed against it ; as to proceed according to it, so as not to remit such injuries to the offender, without most sufficient recompence.

C H A P. VIII. Pag. 195.

*The first head thus far insisted on, that a sufficient recompence was necessary ; the second succeeds, that no less was sufficient than that made by Emmanuel. Dishonourable to have insisted on less. What the divine estimate in this matter was, his own word shews. His love to offenders otherwise under restraint. Proposed to consideration, 1. How great things were to be remitted, the sins of all times, and ages. Not from insufficiency unapplicable to all sinners. Remission to be granted by an universal law. 2. How great to be vouchsafed. Which follows.*

I. 2. And so much being clear, there is less need to insist copiously, in shewing what comes next to be considered : *That no recompence could be sufficient for expiating the wrong done, by the violation of God's temple among men, and the laying its foundation anew, besides that which hath been made by the Son of God, Emmanuel, God with us : becoming himself, first, an original temple, a man inhabited with all the fullness of God ; and then made also a sacrifice to the offended Majesty, and justice of heaven, for*

‘ those great, and high purposes, the expiating  
 ‘ the indignity of violating God’s former temple;  
 ‘ and the raising, forming, and beautifying it  
 ‘ anew, in conformity to its present pattern and  
 ‘ original; and then possessing, inhabiting and  
 ‘ restoring the divine presence in it.

‘ ‘ II. For as it hath been shewn already, that  
 ‘ this recompence could not but be full, and apt  
 ‘ to answer these purposes; so it is in itself evi-  
 ‘ dent, that whatsoever should be tendered, in  
 ‘ the name of a recompence, ought to be full  
 ‘ and proportionable to the wrong done, and to  
 ‘ the favours afterwards to be shewn to the trans-  
 ‘ gressors.

‘ For it were manifestly more honourable and  
 ‘ worthy of God, not to have exacted any re-  
 ‘ compence at all; than to have accepted, in the  
 ‘ name of a sacrifice, such as were unproportion-  
 ‘ able, and beneath the value of what was to be  
 ‘ remitted, and conferr’d. What had been lower,  
 ‘ must have been infinitely lower; let any thing  
 ‘ be supposed less than God, and it falls immense-  
 ‘ ly short of him. Such is the distance between  
 ‘ created Being, and uncreated, that the former  
 ‘ is as nothing to the latter; and therefore bring  
 ‘ the honour and Majesty of the deity to any  
 ‘ thing less than an equal value, and you bring  
 ‘ it to nothing. And this had been quite to lose  
 ‘ the design of insisting upon a recompence, it  
 ‘ had been to make the Majesty of heaven cheap,  
 ‘ and depreciate the dignity of the divine go-  
 ‘ vernment, instead of rendring it august and  
 ‘ great.

‘ Therefore, the whole constitution of *Emma-  
 ‘ nuel*. his undertaking, performances, and acqui-  
 ‘ sitions appear to have been not only apt, suita-  
 ‘ ble and sufficient to the intended purposes  
 ‘ which

‘ (which was first proposed to be shewn) but also  
 ‘ requisite and necessary thereto.

‘ III. And for the evincing hereof, let us ap-  
 ‘ ply our minds to meditate silently and intently  
 ‘ awhile on those words of our Lord, *Therefore*  
 ‘ *doth my Father love me, because I lay down my*  
 ‘ *life* (a) ; — and let us consider them with that  
 ‘ reverence, which we cannot but conceive due to  
 ‘ words we esteem most sacred and divine, *i. e.*  
 ‘ that they could not be rashly or lightly spoken :  
 ‘ whereupon, let us bethink ourselves, have those  
 ‘ words a meaning? this our awful regard to the  
 ‘ venerable greatness of him that spoke them,  
 ‘ cannot suffer us to doubt. And if they mean  
 ‘ any thing, ’tis impossible they should not mean  
 ‘ somewhat most profound and great! somewhat  
 ‘ that implies a reference to a peculiar *θεοπρεπές* !  
 ‘ *i. e.* a *divine decorum*, that as an eternal law per-  
 ‘ petually conducts all the propensions and deter-  
 ‘ minations of God’s most perfect will, that could  
 ‘ by no means suffer any violation. What was  
 ‘ most becoming of God, viz. *what might best be-*  
 ‘ *come him, for whom are all things, and by whom*  
 ‘ *are all things* (b), worthy of the great, all-com-  
 ‘ prehending, central, original Being, from  
 ‘ whence all things sprang, and wherein all ter-  
 ‘ minate. Here is some gradual refection, if  
 ‘ we consider what immediately follows : *in bring-*  
 ‘ *ing many Sons to glory, &c.* of the veiled *Arcana*  
 ‘ of the divine Being (if we may, on so fit oc-  
 ‘ casion, allude to the inscription in the *Egyptian*  
 ‘ temple elsewhere mentioned in this discourse :  
 ‘ *I am all that was, and is, and shall be, and who*  
 ‘ *is he that shall draw off my veil?* ) Here is in some  
 ‘ part, a withdrawing of that sacred veil, by him  
 ‘ to whom by prerogative it belonged, and of

T t

‘ whom



' whom 'tis said: *No man hath seen God at any*  
 ' *time, but the only begotten Son, who is in the bo-*  
 ' *som of the Father, he hath declared him* (a); here  
 ' is some disclosure of *the mystery of God, of the*  
 ' *Father* (b), and of Christ, the mystery of the me-  
 ' diator, of whom Christ was the distinguishing  
 ' name. The agreement hitherto unconceivable  
 ' and most mysterious of the absolute purity and  
 ' perfection of the divine nature, with the admira-  
 ' ble mercifulness of the constitution of *EMMA-*  
 ' *NUEL*, of God and man united in one, in or-  
 ' der to the reconciliation of the holy blessed God  
 ' with unholy miserable man. How was it to be  
 ' brought about in a way becoming him, *for*  
 ' *whom and by whom all things were*, so great, so  
 ' august a majesty! that he should admit that so  
 ' despicable and rebellious a race should not only  
 ' be saved, but be made sons! This could never  
 ' be, though his immense and boundless love most  
 ' strongly inclined him to it, but by their having  
 ' one of highest dignity, his own Son, set as a  
 ' prince or prefect over the whole affair of their  
 ' salvation; nor by him, but upon his own in-  
 ' tervening suffering! This was according to fixed  
 ' rule indispensably necessary, *i. e.* by the invio-  
 ' lable maxims of the divine government.

' But because through the inconceivable riches  
 ' of his own goodness, this was a thing he was most  
 ' propense unto, and intent upon; yet because  
 ' the death of his own Son in their stead could  
 ' neither be meritorious nor just, without his own  
 ' free consent [therefore] says our Lord, *doth my*  
 ' *Father love me, because I lay down my life* —.

' What conceivable reason can there be, of this  
 ' connection, *He* [therefore] *loves me* — *because*  
 ' *I lay down my life* — without the concurrence  
 ' of these two things to be considered conjunctly?

‘ A

‘ A most intense vehement love to a perishing world.

‘ An inflexible regard to the eternal immutable measures of right and wrong, fit and unfit, decent and indecent, that had their fixed everlasting seat in the mind of God.

‘ IV. The former made the end necessary, the preventing the total eternal ruin of a lost world. The latter made the Son of God’s death and his own consent thereto, the necessary means to this end. The former, *viz.* the end, was not otherwise necessary than upon supposition; it was not so absolutely necessary, that by any means right or wrong, fit or unfit, such a ruin (even most deserved) must be prevented. But it was so far necessary, as that if by any rightful and decorous means this ruin could be prevented as to many, and a contrary blessed state of perpetual life be attained by them; this must be effected and brought about for them.

‘ Not ’tis true for all offenders, but as many as the like eternal indispensable means and measures of equal and unequal, fit and unfit, capable and incapable should not exclude.

‘ All this we have in that most admirable text of scripture, *God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life* (a).

‘ So loved! The matter is signified in such a way as to leave all men amazed! and by their astonishment to supply their most defective conception of so stupendous a love. The *world* is an indefinite term, that contains the special and the afterwards specified object of this love; not a single person, but a whole race of intelligent creatures, a world inhabited by such that were

T t 2

‘ not

‘ not to be left and finally all swallowed up together  
 ‘ in one common ruin, that upon this account he  
 ‘ gave *his only begotten Son* to death, as the event  
 ‘ and known design shewed. And how uncon-  
 ‘ ceivable must his love be to *his only begotten*  
 ‘ *Son! the brightness of his glory! the express image*  
 ‘ *of his person! always his delight!* yet rather than  
 ‘ all this world should be lost for ever, he is thus  
 ‘ given up, that *whosoever believe on him should not*  
 ‘ *perish*, &c. which expresses the certain specified  
 ‘ declared object of this love. Leaving them cer-  
 ‘ tainly excluded, who after sufficient proposal  
 ‘ refuse their homage to the throne of *EMMA-*  
 ‘ *NUEL*, chuse rather their forlorn souls should  
 ‘ be for ever forsaken of the divine presence,  
 ‘ than unite with him and surrender themselves to  
 ‘ him, by whom alone they might be refitted,  
 ‘ animated again, and inhabited as his living tem-  
 ‘ ples. Their exclusion is necessary, by such  
 ‘ measures as those, by which such means were  
 ‘ necessary to the salvation and blessedness of the  
 ‘ others.

‘ But who can doubt, hereupon, but that this  
 ‘ course was indispensably necessary to this end?

‘ Especially if (reviewing that first mentioned  
 ‘ text) we consider, that our Lord represents his  
 ‘ laying down his life, as an unexpressible addi-  
 ‘ tional endearment of him to the father, *q. d.*  
 ‘ O thou Son of my delights, thou hast now set  
 ‘ my love to lost souls at liberty, that hath been  
 ‘ ever pregnant with great and godlike designs  
 ‘ towards them, and that must otherwise have  
 ‘ been under perpetual restraint”: which is most  
 ‘ evidently implied.

‘ V But it may be said, could the love of  
 ‘ God be under restraint? and I say, no, it could  
 ‘ not; therefore to the all-comprehending mind,  
 ‘ where



where ends and means lie connected together, under one permanent, eternal view, this course presented itself, as peculiarly accomodate to this end; and was therefore eternally determined by easy concert between the Father and the Son; not to remedy, but prevent any such restraint.

Yet it may be further urged, cannot the absoluteness and omnipotency of a God enable him to satisfy his own propensions, if it were to save never so many thousand worlds of offending creatures, without taking such a circuit as this? It was once said to an human mortal King, that had about him but a thin shadow of sovereignty, *Dost thou now govern Israel, and not make thy will any way take place?* Much more might it here be said: *Dost thou govern the world? Art thou not God?* Yes! and may freely say, I can the less, *for that I am God*, do what is not godlike, *i. e.* can therefore the less break thro' establisht eternal measures, and counter-act myself. I must do as *becomes him*, *for whom, and by whom* are all things. Others may assume to themselves an imagined unhal- lowed liberty of pursuing at the next their own inclinations; but it is beneath divine greatness to do so.

Yet in this case (it may be further said) why did not love to his Son preponderate? which our Lord himself in great part obviates by what is subjoyned — *because I lay down my life*; how? with a power and design to take it again, as *I have power to lay it down, and I have power to take it again* (a); *q. d.* this is a matter agreed; I am not to lie under a perpetual death; that could neither be grateful to my Father, nor is in itself possible. But as things

are

‘ are stated, I am prepared to *endure the cross*  
 ‘ *and despise the shame, for the joy set before me* ;  
 ‘ which joy will be everlastingly common to him  
 ‘ and me, and to the whole redeemed communi-  
 ‘ ty according to their measure.

‘ But was all this unnecessary trifling? what  
 ‘ serious man’s reverence of deity can let him  
 ‘ endure to harbour so profane a thought?

‘ Therefore take we now the entire state of this  
 ‘ matter as it lies plainly in view before us in  
 ‘ these texts of scripture.

‘ 1. Here is an unexpressible love of God to  
 ‘ undone lost sinners.

‘ 2. Here is a plain intimation, that this love  
 ‘ must have been under a suspension and restraint,  
 ‘ if God’s own Son had not laid down his life  
 ‘ for them.

‘ 3. It is as plainly signified that the Son of  
 ‘ God’s laying down his life for them was, in di-  
 ‘ vine estimate, a sufficient expedient to prevent  
 ‘ this restraint upon his love to sinners.

‘ 4. That this expedient was reckoned by the blef-  
 ‘ sed God more eligible, than that his love to sinners  
 ‘ should be under perpetual everlasting restraint.

‘ 5. That it was only reckoned more eligible,  
 ‘ as there was a conjunct consideration had of  
 ‘ his laying it down with a power and design of  
 ‘ resuming and taking it again,

‘ 6. That therefore, as the eternal God had a  
 ‘ most constant unquestionable love to his only  
 ‘ begotten Son, his love to him hath a peculiar  
 ‘ and most complacential exercise, on the account  
 ‘ of his concurring with him upon this expedient,  
 ‘ chusing rather to endure all the dolours of that  
 ‘ *one hour and power of darkness* that was to come  
 ‘ upon him, than that a whole world of reason-  
 ‘ able creatures, his own offspring, and bearing  
 ‘ his

his own image, should all perish together everlastingly.

But who now sees not that this was the determinate judgment of the great God, viz. that his gracious designs towards guilty creatures were not otherwise to be effected than in this way.

And yet for the further clearing of this matter, taking that the *blood of the Lord Christ* and of *bulls and goats* (a) are put in direct opposition to each other; and hereupon, that it is said of the latter, *It is not possible it should take away sin*; what can that imply less, than that the former was necessary to the taking it away? Let us but appeal to ourselves, what else can it mean? Will we say, though sin could not be taken away by the blood of bulls and goats, it might by some nobler sacrifice of an intermediate value? but is not this manifestly precluded and barred by the immediateness of the opposition? These two only are in competition; and it is said, not this, but that. *Other sacrifices God would not* (b), then (saith our lord) *lo! I come*. These are rejected, this is chosen. He taketh away the *first* that *he may establish the second* (c). When it is said, not *thousands of rams* or *ten thousand rivers of oyl* (d): if one should say, yea, but eleven thousand might serve, were not this trifling, not reasoning? is it not plain all other were refusable for the same reason?

I shall now somewhat enlarge (as was formerly designed) upon the two things already intimated under the foregoing head of *EMMANUEL's* sufficiency, &c. as having acquired the

Two-

(a) Heb. x. 4.  
(d) Micah vi. 6, 7.

(b) Psalm xl. 6, 7.

(c) Heb. x. 9.



Twofold power of  $\left\{ \begin{array}{l} \text{forgiving sin,} \\ \text{giving the spirit.} \end{array} \right.$

‘ And shall now shew further the necessity of his  
‘ engaging in this affair [the restoring of God’s  
‘ temple] with reference to both these things re-  
‘ quisite thereto.

‘ And to this purpose let it be considered,

What was to be  $\left\{ \begin{array}{l} \text{remitted} \\ \text{conferred} \end{array} \right\}$  by his procurement.

All that follows must be passed over, refer-  
ring the reader to many things which I with re-  
luctancy omit; only shall recite a few passages.

P. 210. ‘ It ought to be deeply considered,  
‘ as a truth both of clearest evidence and great  
‘ importance (though perhaps it may have escap-  
‘ ed the thoughts of many) that the principal end  
‘ of our lord’s undertaking and office, was not  
‘ the salvation of men, but the glory of God.  
‘ This is that whereupon his design did ultimate-  
‘ ly terminate. The other he could only intend  
‘ secondarily and as a means to this; otherwise he  
‘ should make the creature his chief end, and  
‘ place upon it a most appropriate divine prero-  
‘ gative to be the last, as he is the first to all  
‘ things; which is said of the great God in refe-  
‘ rence to this very case, the saving of some,  
‘ and rejecting of others, in contemplation where-  
‘ of the apostle crying out, *O the depth!* asserts  
‘ God’s absolute liberty as debtor to no man (a),  
‘ and subjoins the true reason hereof, *that of*  
‘ *him, and by him, and to him are all things, that*  
‘ *to him might be glory, &c.* This is the avowed  
‘ design of our lord Christ’s office, in both his  
‘ lowest humiliation and highest exaltation. The  
‘ desire of being saved from the (approaching)  
‘ hour and power of darkness vanishes and gives  
‘ place to this, — *Father glorify thy name* (b).

‘ When,

(a) Rom. xi. 33, 34, 35.

(b) John xii. 27, 28.

‘ When, for his obedience to death, that of the cross,  
 ‘ he is highly exalted — all are to confess him lord  
 ‘ to the praise and glory of God (a). He who is  
 ‘ the most competent and most rightful judge,  
 ‘ determines when it will be more for the glory  
 ‘ of God to dispossess the strong man armed, be-  
 ‘ ing himself the stronger, and erect that house  
 ‘ into a temple: and when it will most serve this  
 ‘ his great end, to leave the strong man armed still  
 ‘ in his possession, and finally to doom the possessor  
 ‘ and the possessed to take their lot together.

‘ In the former case there are vessels unto ho-  
 ‘ nour framed by his own hand, *to the praise of the*  
 ‘ *glory of grace* (b); in the latter, vessels unto dis-  
 ‘ honour, to glorify his power by *making known*  
 ‘ *his wrath* and just resentments. For that ho-  
 ‘ nourable purpose none are of themselves fit,  
 ‘ but he makes them meet for that glorious  
 ‘ state (c), before he makes them partakers of  
 ‘ it; but none serve the dishonourable use but  
 ‘ who are of themselves *vessels of wrath fitted for*  
 ‘ *destruction* (d).

Mr. Howe, in his discourse on *yielding ourselves to God*, says:

P. 435. ‘ Yet again you are to conceive of  
 ‘ him as *three in one*, and that in your yielding  
 ‘ yourselves to him, as the prescribed form when  
 ‘ this surrender is to be made in baptism directs;  
 ‘ which runs thus, *In the name of the Father, Son,*  
 ‘ *and Holy Ghost* (e). You are not to be curious  
 ‘ in your enquiries beyond what is written in this  
 ‘ matter, how far the subsistents in the godhead  
 ‘ are three, and in what sense one; they cannot  
 ‘ be both in the same sense. But there is latitude  
 ‘ enough to conceive how they may be distinct  
 ‘ from each other and yet agree in one nature;

U u

‘ which

(a) Phil. ii. 8. 11. (b) Eph. i. 6. (c) Col. i. 12  
 (d) Rom. ix. 22. (e) Matth. xxviii. 19.

‘ which in none of them depending upon will and  
 ‘ pleasure, sets each of them infinitely above all  
 ‘ created being, which for the divine *pleasure, only*  
 ‘ *was and is created* (a). And that we so far con-  
 ‘ ceive of them as three, as to apprehend some  
 ‘ things spoken of one that are not to be affirmed  
 ‘ of another of them, is so plain, of so great con-  
 ‘ sequence, and the whole frame of practical re-  
 ‘ ligion so much depends thereon ; and even this  
 ‘ transaction of yielding up ourselves (which must  
 ‘ be introductive and fundamental to all the rest)  
 ‘ that it is by no means to be neglected in our  
 ‘ daily course, and least of all in this solemn bu-  
 ‘ siness, as will more appear anon. In the mean  
 ‘ time set this ever blessed glorious God, the Fa-  
 ‘ ther, Son and Holy Ghost before your eyes, as  
 ‘ to whom (thus in himself considered) you are  
 ‘ now to yield yourselves.

After much enlargement on several heads, he says :

P. 442. ‘ You see then we are to yield our-  
 ‘ selves to God, the Father, Son and Holy Ghost,  
 ‘ which also our having those great names named  
 ‘ upon us in our baptism (as we before told you)  
 ‘ doth import.

Mr. *Howe* vol. 2. in his *calm discourse of the trinity in the Godhead*, says :

P. 546. ‘ That if with sincere minds we enquire  
 ‘ after truth for its own sake, we shall little re-  
 ‘ gard the friendship or enmity, honour or dis-  
 ‘ honour of this or that man.

This is cited as expressive of a temper of mind, which may be supposed and allowed to have been prevalent in this great man under the circumstances mentioned ; and for any to endeavour to imitate him herein, it is presumed, will not be thought blameable or deserving the least reproach.

Refer-



Referring to what precedes, he says:

‘ The case is only thus, that since we are plainly led by the express revelation God hath made of himself to us in his word, to admit a trinal conception of him, or to conceive this threefold distinction in his being, of Father, Son and Spirit; since we have so much to greaten that distinction, divers things being said of each of these that must not be understood of either of the other; since we have nothing to limit it on the other hand but the unity of the Godhead, which we are sure can be but one, both from the plain word of God and the nature of the thing itself; since we are assured both these may consist, *viz.* this trinity and this unity, by being told (a) there are three; ——— and these three (*i. e.* plainly continuing three) are *v.* *one thing*; which one thing can mean nothing else but Godhead, as is also said concerning two of them elsewhere (there being no occasion then to mention the third) *I and my Father are one thing* (b).

P. 547. ‘ Nor is there hereupon so great a remaining difficulty to save the unity of the Godhead, when the supposition is taken in of the natural, eternal, necessary union of these three that hath been mentioned.

‘ And it shall be considered, that the Godhead is not supposed more necessarily to exist, than these three are to coexist in the nearest and most intimate union with each other therein. That spiritual being which exists necessarily, and is every way absolutely perfect, whether it consist of three in one or of only one, is God. We could never have known ’tis true, that there are such three coexisting in this one God, if he himself had not told us. *What man*

U u 2

‘ know-

(a) 1 John v. (b) John x.

' knoweth the things of a man but the spirit of a  
 ' man that is in him? even so the things of God  
 ' none knoweth but the spirit of God (a). In tell-  
 ' ing us this he hath told us no impossible, no un-  
 ' conceivable thing. It is absurd and very irre-  
 ' ligious presumption to say this cannot be. If a  
 ' worm were so far capable of thought as to de-  
 ' termine this or that concerning our nature,  
 ' and that such a thing were impossible to be-  
 ' long to it which we find to be in it, we should  
 ' trample upon it! More admirable divine pa-  
 ' tience spares us! He hath only let us know that  
 ' this is the state of his essence (whereof we should  
 ' have been otherwise ignorant). This is its con-  
 ' stitution (*q. d. ita se habet comparatam*) thus it  
 ' is in and of itself, that there are three in it to  
 ' be conceived under the distinct notions of Fa-  
 ' ther, Son and Spirit, without telling us expres-  
 ' sly how far they are distinct in terms of art or  
 ' in scholastick forms of speech. But he considered  
 ' us as men, reasonable creatures; and that when  
 ' he tells us there are three existing in his being,  
 ' of each of which some things are said that  
 ' must not be understood spoken of the other;  
 ' and yet that there is but one God. We are not  
 ' incapable of understanding that these three  
 ' must agree in Godhead, and yet that they must  
 ' be sufficiently distinct, unto this purpose, that  
 ' we may distinctly conceive of, apply ourselves to,  
 ' and expect from the one and the other of them.

P. 548. ' And whereas necessity of existence  
 ' (most unquestionably of an intellectual being).  
 ' is a most certain and fundamental attribute of  
 ' deity. The Father, Son and Spirit being sup-  
 ' posed necessarily existent in this united state,  
 ' they cannot but be God, and the Godhead by  
 ' reason of this necessary union cannot but be  
 ' one;

‘ one ; yet so, as that when you predicate God-  
 ‘ head, or the name of God of any one of them,  
 ‘ you herein express a true but an inadequate  
 ‘ conception of God, *i. e.* the Father is God not  
 ‘ excluding the Son and Holy Ghost ; the Son  
 ‘ is God, not excluding the Father and the Ho-  
 ‘ ly Ghost ; the Holy Ghost is God, not exclud-  
 ‘ ing the Father and the Son. Thus our body is  
 ‘ the man not excluding the soul, our soul is the  
 ‘ man not excluding the body. Therefore their  
 ‘ union in Godhead being so strict and close not-  
 ‘ withstanding their distinction, to say that any  
 ‘ one of them is God in exclusion of the other  
 ‘ two would not be a true predication. ’Tis  
 ‘ indeed said, the Father is the *only true God* (a) ;  
 ‘ but that neither excludes the Son nor the Ho-  
 ‘ ly Ghost from being the true God also, each  
 ‘ of them communicating in that Godhead which  
 ‘ only is true. It had been quite another thing  
 ‘ if it had been said, *Thou, Father only art the*  
 ‘ *true God.*

P. 549. ‘ But if here it shall be urged to me  
 ‘ that one individual, necessarily existent, spiri-  
 ‘ tual being alone is God, and is all that is sig-  
 ‘ nified by the name of God ; and therefore that  
 ‘ three distinct, individual, necessarily existent,  
 ‘ spiritual beings must unavoidably be three  
 ‘ distinct Gods :

‘ I would say, if by one individual necessarily  
 ‘ existent, spiritual being, you mean one such  
 ‘ being, comprehending Father, Son and Holy  
 ‘ Ghost taken together, I grant it ; but if by one  
 ‘ individual, necessarily existent, spiritual being,  
 ‘ you mean either the Father, Son, or Holy  
 ‘ Ghost taken separately, I deny it ; for both the  
 ‘ other are truly signified by the name of God too,  
 ‘ as well as that one.

‘ Or



‘ Or if it should be said, I make the notion  
 ‘ of God to comprehend Father, Son and Holy  
 ‘ Ghost, and a Godhead besides common to these  
 ‘ three;

‘ I answer; nothing I have said or supposed  
 ‘ implies any such thing; or that the notion of  
 ‘ God imports any thing more of real being,  
 ‘ than is contained in Father, Son and Holy  
 ‘ Ghost taken together, and most intimately, na-  
 ‘ turally, and vitally by eternal necessity united  
 ‘ with one another; as in a created being con-  
 ‘ sisting of more things than one taken together  
 ‘ and united; a man for instance, there is nothing  
 ‘ more of real entity besides what is contained in  
 ‘ his body and his soul united and taken together.  
 ‘ It is true that this term, a man, speaks somewhat  
 ‘ very divers from an human body taken alone,  
 ‘ or an human soul taken alone, or from both  
 ‘ separately taken; but nothing divers from both  
 ‘ united and taken together.

‘ And for what this may be unjustly collected  
 ‘ to imply of composition repugnant to divine  
 ‘ perfection, it is before obviated. Sect. 13.

‘ If therefore it be asked, What do we con-  
 ‘ ceive under the notion of God, but a necessary,  
 ‘ spiritual being? I answer, that this is a true  
 ‘ notion of God, and may be passable enough  
 ‘ among Pagans for a full one; but we Chris-  
 ‘ tians are taught to conceive under the notion  
 ‘ of God a necessary, spiritual being, in which  
 ‘ Father, Son and Spirit do so necessarily exist,  
 ‘ as to constitute that being; and that when we  
 ‘ conceive any one of them to be God, that is  
 ‘ but an inadequate, not an entire and full con-  
 ‘ ception of the Godhead. Nor will any place re-  
 ‘ main for that trivial cavil, that if each of these  
 ‘ have Godhead in him, he therefore hath a trinity  
 ‘ in him; but that he is one of the three who toge-  
 ‘ ther

‘ ther are the one God, by necessary, natural,  
‘ eternal union.

‘ Which union is also quite of another kind  
‘ than that of three men (as for instance, of *Pe-*  
‘ *ter*, *James* and *John*) partaking in the same  
‘ kind of nature, who notwithstanding exist se-  
‘ parately and apart from each other. These  
‘ three are supposed to coexist in natural, neces-  
‘ sary, eternal, and most intimate union, so as  
‘ to be one divine Being.

Referring to what goes before, he says : ‘ God  
‘ speaks to us, as men, and will not blame us for  
‘ conceiving things so infinitely above us, accord-  
‘ ing to the capacity of our natures ; provided  
‘ we do not assume to ourselves to be a measure  
‘ for our conceptions of him ; further than as he is  
‘ himself pleased to warrant, and direct us herein.  
‘ Some likeness we may (taught by himself) ap-  
‘ prehend between him and us, but with infinite  
‘ (not inequality only, but) unlikeness. And for  
‘ this case of delectation in society, we must sup-  
‘ pose an immense difference between him an all-  
‘ sufficient, self-sufficient being, comprehending  
‘ in himself the infinite fullness of whatsoever is  
‘ most excellent and delectable, and ourselves,  
‘ who have in us but a very minute portion of  
‘ being, goodness, or felicity, and whom he hath  
‘ made to stand much in need of one another,  
‘ and most of all of him.

P. 551. ‘ However let the whole of what hath  
‘ been hitherto proposed be taken together, and  
‘ to me it appears, our conception of the sacred  
‘ trinity will be so remote from any shadow of  
‘ inconsistency or repugnancy ; that no necessity  
‘ can remain upon us of torturing wit, and rack-  
‘ ing invention to the uttermost, to do a labour-  
‘ ed and artificial violence (by I know not what  
‘ screws and engines) to so numerous plain texts  
‘ of

‘ of scripture, only to undeify our glorious re-  
 ‘ deemer, and to do the utmost *despite to the spirit*  
 ‘ *of grace!* We may be content to let the word  
 ‘ of God (or what we pretend to to own for a di-  
 ‘ vine revelation) stand as it is, and undistorted  
 ‘ speak its own sense. And when we find the  
 ‘ (a) former of things speaking as *We or Us,*  
 ‘ when we find another (b) [I] *possessed by the Lord,*  
 ‘ *in the beginning of his way, before his works of old;*  
 ‘ so as that he says of himself, (as distinct from  
 ‘ the other) *I was set up from everlasting, from the*  
 ‘ *beginning, or ever the earth was.* — *And when*  
 ‘ *he prepared the heavens I was there, &c.* When  
 ‘ we find (c) *the Child born for us, the Son given to*  
 ‘ *us, called also the mighty God, and (as in refe-*  
 ‘ *rence to us he fitly might) the everlasting Father.*  
 ‘ When we are told (d) of the *Ruler that was to*  
 ‘ *come out of Bethlehem-Ephrata, that his goings*  
 ‘ *forth were from everlasting. That the Word was*  
 ‘ *in the beginning with God, and was God:* —  
 ‘ (e) *That all things were made by him, and without*  
 ‘ *him nothing was made, that was made. That this*  
 ‘ *Word was made flesh; — That his glory was beheld*  
 ‘ *as the glory of the only begotten Son of the Father,*  
 ‘ *full of grace, and truth.* Even that same He that  
 ‘ above was said to *have been in the beginning with*  
 ‘ *God, and to be God.* That when he who was  
 ‘ said (f) *to have come down from heaven, was,*  
 ‘ even while he was on earth, at that time said to  
 ‘ *be in heaven.* That we are told by himself,  
 ‘ (g) *He and his Father are one thing.* That he is  
 ‘ not only said (h) *to know the heart, but to know*  
 ‘ *all things.* That even he who (i) *according to*  
 ‘ *the flesh came of the Israelites, is yet expressly said*  
 ‘ *to be over all, God blessed for ever.* That  
 ‘ when

(a) Gen. i.      (b) Prov. viii.      (c) Isa. ix.      (d) Mic. v.  
 (e) John i.      (f) Chap. iii.      (g) Chap. x.      (h) Chap. xxi.  
 (i) Rom. ix.



' when he was (a) in the form of God — he hum-  
 ' bled himself to the taking on him the form of a servant,  
 ' and to be found in fashion as a man. That 'tis  
 ' said (b) all things were created by him, that are  
 ' in heaven, and on earth, visible and invisible,  
 ' thrones, dominions, principalities, powers, —  
 ' and that all things were created by him and  
 ' for him; than which nothing could have been  
 ' said more peculiar or appropriate to deity.  
 ' That even of the Son of God it is said (c), he  
 ' is the true God and eternal life. That we are so  
 ' plainly told, he is *alpha and omega* (d), the  
 ' first and the last, he that was, and is, and is to  
 ' come, the Lord Almighty (e), the beginning of  
 ' the creation of God (f). The searcher of hearts.  
 ' That the spirit of God is said to search all  
 ' things, even the deep things of God (g). That  
 ' lying to him is said to be lying to God (h).  
 ' That the great christian solemnity, baptism, is  
 ' directed to be in the name of the Father, Son,  
 ' and Holy Ghost. That it is so distinctly said,  
 ' there are three that bear record in heaven, the  
 ' Father, the Word and the Spirit, and that these  
 ' three are one thing (i).

' I cannot imagine what should oblige us so  
 ' studiously to wiredraw all this to quite other  
 ' meanings.

' And for the leaving out of the last mention-  
 ' ed text in some copies, what hath been said  
 ' (not to mention divers others) by the famously  
 ' learned Dr. Hammond upon that place, is so  
 ' reasonable, so moderate, so charitable to the  
 ' opposite party, and so apt to satisfy impartial  
 ' and unprejudiced minds, that one would scarce  
 ' think after the reading of it any real doubt

X x

' can

(a) Phil. ii.      (b) Col. i.      (c) 1 John v.      (d) Rev. i.  
 (e) Chap. 2.      (f) Chap. 3.      (g) 1 Cor. ii.      (h) Acts v.  
 (i) 1 John v.

‘ can remain concerning the authentickness of  
 ‘ that 7th verse in 1 *John* v.  
 ‘ ‘ Wherefore now, taking all these texts toge-  
 ‘ ther, with many more that might have been  
 ‘ mentioned, I must indeed profess to wonder,  
 ‘ that with men of so good sense, as our *Socini-*  
 ‘ *an* adversaries are accounted, this consideration  
 ‘ should not have more place and weight.  
 ‘ That it being so obvious to any reader of  
 ‘ the scriptures to apprehend from so nume-  
 ‘ rous texts, that deity must belong to the Son of  
 ‘ God, and that there wants not sufficient induce-  
 ‘ ment to conceive so of the Holy Ghost also :  
 ‘ there should be no more caution given in the  
 ‘ scriptures themselves to prevent mistake (if there  
 ‘ were any) in apprehending the matter accord-  
 ‘ ingly ; and to obviate the unspeakable conse-  
 ‘ quent danger of erring in a case of so vast im-  
 ‘ portance. How unagreeable it is to all our  
 ‘ notions of God, and to his usual procedure in  
 ‘ cases of less consequence ! How little doth it  
 ‘ consist with his being so wise and so compassio-  
 ‘ nate a lover of the souls of men, to let them  
 ‘ be so fatally exposed unto so inevitable and so  
 ‘ destructive a delusion ! That the whole chris-  
 ‘ tian church should through so many centuries  
 ‘ of years, be even trained into so horrid and  
 ‘ continued idolatry by himself, who so severely  
 ‘ forbids it ! I cannot allow myself to think men  
 ‘ of that persuasion insincere in their professing  
 ‘ to believe the divine authority of the holy scrip-  
 ‘ tures, when the leader and head of their party  
 ‘ writ a book that is not without nerves in defence  
 ‘ of it ; but I confess I cannot devise, with what  
 ‘ design they can think those scriptures were writ-  
 ‘ ten ! or why they should count it a thing wor-  
 ‘ thy of infinite wisdom to vouchsafe such a reve-  
 ‘ lation to men, allowing them to treat and use  
 ‘ it

‘ it as they do ! and that till some great *Socinian*  
 ‘ wits should arise 1500 years after, to rectify their  
 ‘ notions in these things, men should generally be  
 ‘ in so great hazard of being deceived into damna-  
 ‘ tion, by those very scriptures, which were profes-  
 ‘ sedly writ to *make them wise to salvation !*

It is probable, the reason why Mr. *Howe* does not mention the *Arians* here, was, because there might none appear at the time of his writing this.

P. 553. ‘ The scriptures were writ for the in-  
 ‘ struction of sober learners, not for the pastime  
 ‘ of contentious wits, that affect only to play  
 ‘ tricks upon them. At their rate of interpreting,  
 ‘ among whom he ranks himself, it is impossible  
 ‘ any doctrine can with certainty be founded upon  
 ‘ them. Take the first chapter of St. *John’s* gos-  
 ‘ pel for instance, and what doctrine can be as-  
 ‘ serted in plainer words, than the deity of Christ,  
 ‘ in the three first verses of that chapter? Set  
 ‘ any man of an ordinary, unprepossessed under-  
 ‘ standing to read them, and when he finds  
 ‘ that by the word is meant Jesus Christ (which  
 ‘ themselves admit) see if he will not judge it  
 ‘ plainly taught, that Jesus Christ is God in the  
 ‘ most eminent, known sense: especially when he  
 ‘ shall take notice of so many other texts, that  
 ‘ according to their most obvious appearance,  
 ‘ carry the same sense. But it is first, through  
 ‘ meer shortness of discourse, taken for granted,  
 ‘ and rashly concluded on, that it is absolutely  
 ‘ impossible, if the Father be God, the Son can  
 ‘ be God too (or the Holy Ghost) upon a pre-  
 ‘ sumption that we can know every thing that  
 ‘ belongs to the divine nature; and what is pos-  
 ‘ sible to be in it, and what not; and next, there  
 ‘ is hereupon not only a licence imagined, but  
 ‘ an obligation and necessity to shake heaven and  
 X x 2 ‘ earth;



‘ earth, or tear that divine word, that is more  
 ‘ stable, into a thousand pieces, or expound it  
 ‘ to nothing, to make it comply with that fore-  
 ‘ said presumptuous determination. Whereas if  
 ‘ we could but bend our minds so far to comply  
 ‘ with the plain ducture of that revelation God  
 ‘ hath made unto us of himself, as to apprehend  
 ‘ that in the most only Godhead there may be  
 ‘ distinctions, which we particularly understand  
 ‘ not, sufficient to found the doctrine of a trinity  
 ‘ therein, and very consistent with the unity of  
 ‘ it; we should save the divine word and our own  
 ‘ minds from unjust torture, both at once.

Mr. RICHARD TAYLOR,

In his second volume of *Discourses on several subjects*.

What I shall recite from hence might (most of  
 ‘ it) have been more properly introductory.

Mr. Taylor, discoursing on the mysteriousness  
 of the gospel-revelation from *Matth. xiii. 11*. ‘ It  
 is given unto you to know the mysteries of the  
 ‘ kingdom of heaven.

P. 168. He says, ‘ That all the parts, which  
 ‘ make up the beautiful frame of our salvation,  
 ‘ are mysteries.

P. 171. ‘ A gospel-mystery is a truth revealed  
 ‘ by God, which is above the power of our na-  
 ‘ tural reason either to find out or to comprehend.  
 ‘ When it is revealed it must be a truth, and  
 ‘ therefore it can never be either absurd or con-  
 ‘ tradictory; because it is repugnant to the na-  
 ‘ ture of truth to admit any thing which is either  
 ‘ absurd, or a contradiction. As nothing can be  
 ‘ false to sense which is true to reason, yet reason  
 ‘ comprehends many things which sense cannot;

‘ so

‘ so nothing, which is false according to the light  
 ‘ of reason, can be true according to the light  
 ‘ of revelation : and yet the mysteries, which the  
 ‘ light of revelation makes known to us, are  
 ‘ such truths as the light of reason cannot com-  
 ‘ prehend.

P. 172. ‘ We have a true, and satisfactory ac-  
 ‘ count of a gospel mystery in the words of the  
 ‘ apostle, *Now we see through a glass, darkly, but*  
 ‘ *then face to face ; now I know in part, but then*  
 ‘ *shall I know even as I also am known* (a). The  
 ‘ words speak of the vision of faith here, and  
 ‘ of the vision of glory hereafter. But to accom-  
 ‘ modate them to that which is under present con-  
 ‘ sideration, they give us a right definition of a  
 ‘ gospel mystery, as they import that something  
 ‘ is known by revelation, although very imper-  
 ‘ fectly and in a low degree ; and that something  
 ‘ still remains unknown to us in this life, which  
 ‘ hereafter shall be clearly revealed to us. A  
 ‘ gospel mystery is a truth, of which we know  
 ‘ something at present by revelation from God,  
 ‘ but are ignorant of a great deal that belongs  
 ‘ to it. The abstruse part of it renders it a mys-  
 ‘ tery ; and this, as it is hid within a sacred in-  
 ‘ closure, transcends and surpasses the comprehen-  
 ‘ sion of our reason.

P. 173. ‘ The whole gospel, if properly taken  
 ‘ and restrained to the contrivance of the redemp-  
 ‘ tion of sinners through Jesus Christ, is a myste-  
 ‘ ry : the gospel is a great mystery, and could  
 ‘ never have been known by any creature with-  
 ‘ out the external revelation which God has made  
 ‘ of it : I call that the external revelation which  
 ‘ God has made of it, which consists of all the  
 ‘ discoveries that ever God made of his gracious  
 ‘ purpose to redeem and save sinners through Je-  
 ‘ sus

‘ sus Christ ; which discoveries of his are made  
 ‘ covertly in the old testament, but with great  
 ‘ clearness in the new ; the gospel is said to be a  
 ‘ mystery *hid in God* (a) : again it is called the  
 ‘ mystery *of his will* (b). As it is the mystery of  
 ‘ his will, or of his purpose which he purposed  
 ‘ in himself ; it is a mystery of such a depth as is  
 ‘ unfathomable ; it is a mystery which he con-  
 ‘ ceived in his own breast, and it must have been  
 ‘ hid there eternally as a secret, if he himself  
 ‘ had not disclosed it. The redemption of sin-  
 ‘ ners through Jesus Christ is the choice of God,  
 ‘ or the fruit of his sovereign good will, and it  
 ‘ could never have been known if God himself had  
 ‘ not first revealed it ; that which is the mystery  
 ‘ of God’s will can never be brought out, but  
 ‘ either by God himself, or by Christ, who is  
 ‘ essentially one with him, and lay in his bosom :  
 ‘ *no man* (or no creature) *has seen God at any*  
 ‘ *time ; the only begotten Son which is in the bosom*  
 ‘ *of the father, he hath declared him* (c).

P. 180. He says : ‘ If the gospel be a mystery,  
 ‘ and a great mystery, which we can only know  
 ‘ by revelation, then they must be not only most  
 ‘ insensible of their universal impotence, but  
 ‘ lifted up with worse than diabolical pride, who  
 ‘ in their fallen state boast of their natural power  
 ‘ to get a sufficient knowledge of the way of sal-  
 ‘ vation, without the external revelation of the  
 ‘ gospel. What a strain of superlative madness  
 ‘ must it be, for men to imagine that this is prac-  
 ‘ ticable for them under all the imperfections of  
 ‘ their fallen state ? the very pretence which they  
 ‘ make of their being able to do this, proves  
 ‘ that they know nothing of their present state  
 ‘ and frame : if they were not strangers to them-  
 ‘ selves they would then be convinced, that as

all

(a) Ephes. iii. 9.  
i. 18.

(b) Chap. i. 9.

(c) John



‘ all their Strength is only weakness, so all their  
 ‘ supposed light is no better than thick dark-  
 ‘ ness.

P. 181. He further says: ‘ If the gospel be a  
 ‘ mystery which we cannot know without a reve-  
 ‘ lation of it from God, then we ought to offer up  
 ‘ our hearty thanks to God for the external reve-  
 ‘ lation which he has made of this mystery to us.  
 ‘ We could never have had so much as a right  
 ‘ doctrinal notion of the way to heaven without  
 ‘ the external revelation of the gospel, but must  
 ‘ have wandred in the confounding labyrinths  
 ‘ and perplexing mazes of destructive errors,  
 ‘ and so have been carried to hell with our  
 ‘ eyes shut. We must not lessen our estimate of  
 ‘ the revelation of the gospel, because of the re-  
 ‘ proaches which a faction of *Deists* and *Socinians*  
 ‘ throw upon it. Let us bless God for the reve-  
 ‘ lation of the gospel, which is not only wisdom,  
 ‘ but wisdom in the sublimest perfection of it: we  
 ‘ find the gospel set up in triumph over all that  
 ‘ applauded wisdom of which the most refined  
 ‘ parts of the world boasted (*a*). Let us never  
 ‘ lower our esteem of the gospel, and then we  
 ‘ shall find, that as what is thought the weak-  
 ‘ ness of God will prove stronger than any thing  
 ‘ in men: so the gospel which is despised and ri-  
 ‘ diculed, as the foolishness of God, will prove  
 ‘ wiser than all the contrivances of men. It is  
 ‘ the wisdom of God in the gospel which will  
 ‘ carry us to heaven, when all that wisdom where-  
 ‘ of the men of the world are so opinionated,  
 ‘ will bring them to hell. Men never shew  
 ‘ themselves so foolish, as when they will be wiser  
 ‘ than God.

And then he proceeds to give an account of  
 some gospel mysteries.

P. 183.

(*a*) 1 Cor. xxi. 22, 23, 24, 25.

P. 183. He says, ‘ All the mysteries of the  
 ‘ gospel are depths of wisdom, although they be  
 ‘ not all equally deep and mysterious. I shall  
 ‘ mention some of the mysteries of the gospel,  
 ‘ viz. the trinity of persons in one divine essence  
 ‘ or nature, the personal union of two natures in  
 ‘ Christ, &c.

‘ There are two things which may be affirmed  
 ‘ of the doctrine of the trinity from which we  
 ‘ must not depart.

‘ 1. The doctrine of the trinity is founded upon  
 ‘ the clearest scripture-testimonies, &c.

Several things have been before and are here omitted with respect to the doctrine of the trinity.

P. 186. ‘ 2. The doctrine of the trinity is so  
 ‘ mysterious that it is purely the object of faith  
 ‘ as it is revealed in the gospel, but it cannot be  
 ‘ demonstrated by reason ; if it could be demon-  
 ‘ strated by reason, it would be no mystery, and  
 ‘ therefore far from being the greatest mystery :  
 ‘ if the doctrine of the trinity cannot be demon-  
 ‘ strated by reason, then there are three things  
 ‘ which are necessary for us to do with respect  
 ‘ to it.

‘ 1. When we either think or speak of the tri-  
 ‘ nity, we must rest in the revelation which we  
 ‘ have of it in the gospel : it is to this that we  
 ‘ must constantly and steadfastly adhere, and it is  
 ‘ upon this that we must build our faith. When  
 ‘ men forsake scripture-authority, and will not  
 ‘ cleave to it, as that which is the only sure and  
 ‘ evident proof for the doctrine of the trinity,  
 ‘ their greatest religion often ends in the highest  
 ‘ impiety.

‘ 2. We must not venture upon bold explica-  
 ‘ tions of the trinity, lest a luxuriant fancy prove  
 ‘ too strong for our faith ; when we acknow-  
 ‘ ledge

' ledge the doctrine of the trinity to be a myste-  
 ' ry which is incomprehensible, and yet go about  
 ' to explain it, we then contradict ourselves, be-  
 ' cause we pretend to explain that which we own  
 ' to be inexplicable: many who presume to ex-  
 ' plicate and illustrate the mystery of the trinity  
 ' by similitudes do obscure it, because they ex-  
 ' ceed the bounds of scripture-light; when they  
 ' endeavour to explain all things about it to rea-  
 ' son, they express many things which are unsound  
 ' as to faith. The doctrine of the trinity is a  
 ' truth to be adored with the greatest humility,  
 ' but not to be ventilated with rashness and a  
 ' daring curiosity; we must not nicely enquire  
 ' into it, but with a modest humble faith adore  
 ' and admire it at a distance, as that which has  
 ' a veil of secrecy spread over it. As it is a  
 ' slighting ingratitude to be careless about what  
 ' God has manifested, and to neglect what he has  
 ' revealed, so it is a provoking arrogance to be  
 ' too inquisitive about what God has hid.

' 3. We must get the experience of the truth  
 ' of the doctrine of the trinity in our own souls,  
 ' by what we feel in our own hearts of the sever-  
 ' al operations of the three persons in the divine  
 ' nature, &c.

' We shall then be firmly established in the  
 ' practical belief of a trinity of persons in one  
 ' divine nature, and shall not be shaken by the  
 ' winds and blasts of antitrinitarian errors, when  
 ' all learned disputes, well managed controver-  
 ' sies, and elaborate discourses, will leave them  
 ' who go no further than such external means,  
 ' under the reigning power of unbelief concern-  
 ' ing this adorable mystery.

P. 189. ' II. The personal union of the two na-  
 ' tures in Christ is a great mystery of the gospel;  
 ' in the incarnation of Christ the human nature



‘ was assumed into a personal subsistence with  
 ‘ the eternal Son of God, upon which assumption  
 ‘ there followed a personal union of the divine  
 ‘ and human nature in Christ mediator.

P. 190. ‘ The personal union of two natures  
 ‘ in Christ is a great mystery according to the  
 ‘ dictates of reason ; it is altogether unworthy of  
 ‘ God to become man, and it is too high for the  
 ‘ human nature to be made one person with God ;  
 ‘ it is a great mystery for divine majesty to be  
 ‘ cloathed with our flesh, for omnipotence to  
 ‘ dwell with weakness, and for the eternal Son of  
 ‘ God to lie in a manger.

After some things which I pass over, having  
 been sufficiently insisted on by several authors  
 quoted before, he says :

P. 191. ‘ Christ could not have suffered and  
 ‘ died if he had not been man ; yet his sufferings  
 ‘ and death are not to be predicated of his hu-  
 ‘ man nature separately and abstractedly, but of  
 ‘ his person : Christ could not have satisfied for  
 ‘ sin if he had not been God ; yet we must not  
 ‘ consider his satisfaction as the work of his di-  
 ‘ vine nature only, but as the work of his per-  
 ‘ son, wherein both his natures subsist.

P. 192. Speaking of the satisfaction made by  
 Christ for sin, he says : ‘ It is by this transaction  
 ‘ of Christ mediator that the lost sons of *Adam*  
 ‘ are reconciled to God, and yet if it be com-  
 ‘ pared with the general course of men’s actings,  
 ‘ there is nothing more strange and surprizing.  
 ‘ That God, who was provoked, should provide  
 ‘ a satisfaction to himself on the behalf of them  
 ‘ who had offended him, and whom he might  
 ‘ with the greatest justice have sent to hell and  
 ‘ destroyed for ever, is a thing quite contrary  
 ‘ to the course of the world ; that a father should  
 ‘ deliver up his infinitely beloved Son to die for  
 ‘ his

‘ his justly hated and abhorred enemies, and that  
 ‘ a Son, who infinitely loved his Father, should  
 ‘ lay down his life for them who were declared  
 ‘ rebels, both against his Father and himself, was  
 ‘ a transaction so far from having any thing like  
 ‘ it in all the proceedings of men, that it was  
 ‘ contrary to all their methods.

P. 193. ‘ The satisfaction which Christ made  
 ‘ for sin is a thing so mysterious, that it is the  
 ‘ effect of divine power when our hearts are per-  
 ‘ suaded to believe it; that we ought not to  
 ‘ wonder when the blind world blasphemously  
 ‘ contradict and deride it. That Christ who was  
 ‘ God and Man in one person should die and  
 ‘ suffer, that he should be criminal by imputa-  
 ‘ tion, when he was infinitely pure, and absolute-  
 ‘ ly unspotted in himself, that he who knew no  
 ‘ sin should have sin laid upon him, that he might  
 ‘ suffer for it, and that they who had committed  
 ‘ all sin should be pardoned and justified, are  
 ‘ mysterious truths.

‘ The personal union of two natures in Christ,  
 ‘ and the satisfaction which he made for sin in  
 ‘ his two natures, are great mysteries, and when  
 ‘ they command our reverence, they are truths  
 ‘ which call for our firm belief.

‘ 1. The personal union of two natures in  
 ‘ Christ is that which we must firmly believe,  
 ‘ because it is the life of Christianity, and the  
 ‘ ground and pillar of all revealed religion: when  
 ‘ this truth is cordially embraced, the vitals of  
 ‘ Christianity are secured, and cannot be lost;  
 ‘ but when it is denied, the very foundation is  
 ‘ overturned and utterly destroyed.

‘ 2. The satisfaction which Christ made for sin  
 ‘ in his two natures, or as he *was God manifested*  
 ‘ *in our flesh*, is a truth we must stedfastly be-  
 ‘ lieve, because it is the spring of all our hope

‘ and comfort : this truth, when it is advanced,  
 ‘ is like the sun in its meridian brightness to com-  
 ‘ municate light and life, but where it is under-  
 ‘ mined and brought into question, there can be  
 ‘ nothing but darkness and the shadow of death ;  
 ‘ the weaker our faith is to believe this truth, the  
 ‘ more unactive shall we be in all things which  
 ‘ relate to the glory of God, and the welfare,  
 ‘ tranquillity, and comfort of our souls ; but the  
 ‘ more stedfast we are in the belief of it, the more  
 ‘ life and comfort shall we have ; when there is  
 ‘ a great mystery in this truth, we shall find a  
 ‘ superlative sweetness in it, when we can live up-  
 ‘ on it by faith.

Mr. *Taylor* treats on several other doctrines of the gospel, which are here wholly omitted, and then says :

P. 204. ‘ I have specified in some of the my-  
 ‘ steries of the gospel ; and that we may avoid  
 ‘ dangerous extremes on the one hand, and on  
 ‘ the other, there are two things which are ne-  
 ‘ cessary.

‘ 1. We must not bring the objects of sense and  
 ‘ reason to faith, so as to exclude ourselves from  
 ‘ judging of them according to sense and reason.  
 ‘ Sense, reason, and faith, are the three principles  
 ‘ which we must act by, and not one of them  
 ‘ must be precluded or thrust from its place ; they  
 ‘ must be kept to their distinct provinces, and  
 ‘ not be permitted to usurp one upon another,  
 ‘ sense must direct us in the things of sense, rea-  
 ‘ son in the things of reason, and faith in the  
 ‘ things of pure revelation : sense and reason are  
 ‘ not to be laid aside, where they are able to give  
 ‘ a true testimony ; God has set up faith to  
 ‘ regulate our senses, but not to injure them ;  
 ‘ to cultivate and improve our reason, but not  
 ‘ to destroy it. The mysteries of the gospel are  
 ‘ above



‘ above right reason, but not contrary to it, be-  
 ‘ cause one truth can never be contrary to ano-  
 ‘ ther.

‘ 2. We must not draw the mysteries of the  
 ‘ gospel to reason, which are the objects of faith,  
 ‘ and belong to it: the mysteries of the gospel  
 ‘ are as much above reason, as the things of rea-  
 ‘ son are above sense; we must not admit reason  
 ‘ to sit judge of gospel-mysteries; if we observe  
 ‘ this rule, we should avoid the error of them  
 ‘ who say, that we ought to receive and believe  
 ‘ nothing in the gospel but what our reason can  
 ‘ comprehend; this error leads to scepticism and  
 ‘ atheism, and the unreasonableness, as well as  
 ‘ the presumptuous folly of the maintainers of it,  
 ‘ may be seen in three things.

‘ 1. They who reject the belief of the gospel-  
 ‘ mysteries, because their reason cannot compre-  
 ‘ hend them, are as much to be condemned for  
 ‘ their partiality and unreasonableness, as ever  
 ‘ the heathen philosophers were. The heathen  
 ‘ philosophers were stiff opposers of the gos-  
 ‘ pel, because the mysteries of it did not square  
 ‘ with the opinions which they had received  
 ‘ from their masters, which they had enthroned  
 ‘ in their minds, and which they made a standing  
 ‘ rule, whereby they judged of all other things;  
 ‘ but great was the partiality and unreasonableness  
 ‘ of this sort of wretched and conceited reasoners,  
 ‘ when they refused the gospel, because they al-  
 ‘ leged, it carried with it no evidence to convince  
 ‘ their reason; how unreasonably did they act,  
 ‘ when they stuck to the ridiculous rites and ce-  
 ‘ remonies of their idolatrous worship, without  
 ‘ disputing the reason of them? Where was the  
 ‘ exercise of their reason, when, like dull asses,  
 ‘ they were tamely led to swallow down with a blind  
 ‘ implicit faith, the confused and ambiguous ora-  
 ‘ cles

cles of their demons, without once starting any close questions about them? As the heathen philosophers came justly under the charge of partiality and unreasonableness, so do they now who will not believe the mysteries of the gospel, because they see no reason for them. When they are pretended admirers of reason, if their conduct be examined, it will be found that in most things they act unreasonably, &c.

2. The finite reason of man is not capable of understanding thoroughly whatsoever the wisdom of God can contrive, and the power of God can effect: God would not be omniscient if he did not know more than we can understand; and his wisdom would not be infinite if it could be measured by us: our reason is now corrupt and dark, but if it were perfect, it would not be more than finite; but that which is infinite can never be comprehended by that which is finite, because when much of that which is infinite is apprehended by that which is finite, yet the whole of that which is infinite remains incomprehensible. It is the same for men to judge of the mysteries of the gospel by their corrupt reason, as it is for them to determine of the immense goodness and the infinite holiness of God, by the humour of their rebellious wills, and the relish of their impure affections.

3. It is confirmed by daily experience, that our reason is exceeding crazy and defective in natural things; how often and how soon is it baffled in solving the difficulties which occur about the smallest and least creatures? &c. If we have not a capacity to comprehend the secrets of nature, when yet we have a sufficient testimony of their reality, shall we then wonder at our inability to comprehend the mysteries

' ries of the gospel ? and shall we be flattered  
 ' because we cannot by our reason reach to the  
 ' bottom of God's unsearchable wisdom ? ought  
 ' we not to say of the wisdom of God in the  
 ' gospel, it is higher than heaven, how can we  
 ' climb up to it ? it is deeper than hell, how can  
 ' we dive into the hidden secrets of it ? it is longer  
 ' than the earth, what line can run to the end  
 ' of it ? it is broader than the sea, what vessel  
 ' can contain it ? If reason be made the umpire  
 ' and judge of gospel-mysteries, it will over-  
 ' throw our faith, disturb our peace, destroy our  
 ' comfort, and run us into endless confusions ; if  
 ' we consider our folly, and the depth of God's  
 ' wisdom, we shall then be convinced, that it is  
 ' most vain and presumptuous for us to censure  
 ' and judge where we cannot comprehend, when  
 ' we are but mushrooms of one night's growth ;  
 ' we must not presume to tutor the Ancient of  
 ' days, but adore his wisdom ; when we cannot  
 ' pierce into the unrevealed reasons of it, we must  
 ' not measure the contrivance of God by our  
 ' rude conceits and we must not arraign his pure,  
 ' unblemished, and infinite understanding before  
 ' the bar of our own ignorance ; we may as soon  
 ' span the sun, and drink up the ocean, as fully  
 ' understand the councils and transactions of eter-  
 ' nity. Let us strengthen in ourselves a modest,  
 ' humble, submissive belief of the mysteries of  
 ' the gospel ; when we cannot found their bottom,  
 ' let us admire their depth, weep over our igno-  
 ' rance, and look to heaven for more light

Mr. *Taylor*, in his discourse on the divinity  
 of Christ, published by his son, Mr. *Abraham*  
*Taylor*.

P. 3. Discoursing from *John* i. 1. ' *In the be-*  
 ' *ginning was the Word, and the Word was with*  
 ' *God, and the Word was God.*



P. 6. He says: ‘ The doctrinal proposition,’  
 ‘ which I shall raise from the words, is this ;

‘ *Jesus Christ is truly God.*

‘ When I say he is truly God, I mean, that he  
 ‘ is God in the strictest sense, supreme God, who  
 ‘ has the same essence with the Father.’ And  
 here he asserts his eternal generation, and says:  
 ‘ All which the *Socinians* and *Arians* deny, &c.

P. 7. ‘ I shall endeavour to prove, that Christ,  
 ‘ who became man, and took upon him a body  
 ‘ of flesh, is the true and the most high God : he  
 ‘ is so, because the special titles of God are given  
 ‘ him ; he is one with the Father, and is coequal  
 ‘ with him ; he is the object of divine adoration ;  
 ‘ the works of God are ascribed to him ; and  
 ‘ the essential properties of God are predicated  
 ‘ of him.

And so he proceeds to prove what he here asserts ; he is pretty large under the several heads, which, considering that the same things in a great measure have been before largely quoted from other authors, and that this discourse, published with another on the union of the divine and human nature in the person of Christ, may be easily procured, I shall here pass them over, only recite a few passages as follow.

Proving Christ to be the most high God, because he is eternal, among other things, he says:

P. 32. ‘ The generation of Christ is eternal.  
 ‘ The prophet *Micah* has joined his eternity and  
 ‘ his humanity together, and in the same words  
 ‘ has spoke of him, as he is man, and as he is  
 ‘ eternal ; *Thou Bethlehem Ephratah, art thou little among the thousands of Judah ? out of thee shall he come forth to me, that is to be Ruler in Israel ; whose goings forth have been from of old,*  
 ‘ from

from everlasting, or from the days of eternity (a). \*  
 There are two ways of going forth ascribed to  
 Christ ; he is said to come out of *Bethlehem E-*  
*phratah*, this was within the span of time, and  
 this he did as he was man ; his out-goings are  
 said to be from of old, or from the days of  
 eternity ; this must be before ever time com-  
 menced, and this he could not have done, had  
 he not been the eternal God. The prophet  
 spoke of the incarnation of Christ, in conjunc-  
 tion with his eternal generation : he has told  
 us, that, he was to come out of *Bethlehem*, to  
 be born of a virgin, and to be lineally descend-  
 ed from *David* ; and in the same breath he has  
 affirmed, that his out-goings are from ever-  
 lasting : this would be irreconcilable and high-  
 ly contradictory, unless we grant that Christ  
 was born of a woman, as he was man, but was  
 before all worlds, and from everlasting, as he  
 is God : this is the drift of the prophet, and to  
 say the contrary, is to make his words no better  
 than unintelligible nonsense, and the latter  
 part of the verse inconsistent with the former  
 part.

P. 40. ' May we not hope, that the time where-  
 in the power of darkness exalts itself, shall not  
 be long, but shall come to its wished for pe-  
 riod : because the missionaries of hell scruple  
 not to deny Christ to be the eternal Son of  
 God, which the devil durst not openly deny,  
 when Christ was upon the earth.

' Some perceive Socinianism to be so gross,  
 that it is indefensible, and therefore they revive  
 Arianism, as what is more plausible, and grant,

Z z

' that

(a) *Micah* v. 2. \* כִּי־יָצְאוּ מִקְדָּם יְיָ עוֹלָם, which is thus rendered in the Greek version, ἡμερῶν ἀπ' ἀρχῆς, ἐξ ἡμερῶν αἰῶν.

‘ that Christ was before all other creatures, yet  
 ‘ they say he is no more than a creature, though  
 ‘ he be chief, and the first of all created beings.  
 ‘ The *Socinians* and *Arians* differ in some things,  
 ‘ yet they agree in denying Christ to be truly  
 ‘ God. That Christ is the Son of God, having  
 ‘ the same nature with him, and was begotten  
 ‘ from everlasting, is the very foundation of all  
 ‘ Christianity. If this article of our belief be  
 ‘ given up, we are reduced to a level with ma-  
 ‘ hometanism, and have nothing left us but a  
 ‘ new model of heathenism, which instead of re-  
 ‘ commending a number of inferior deities to  
 ‘ us, leaves us to take up with one only. The  
 ‘ error of denying Christ to be God is a pesti-  
 ‘ lence that walks in darkness, and it carries a  
 ‘ mortal contagion into the places into which it  
 ‘ slides unperceived.

P. 44. ‘ 2. I shall shew the malignity of the er-  
 ‘ ror of them, who deny Christ to be the true  
 ‘ God, to raise in us a just fear of it.

‘ (1.) To deny Christ to be the true God, is  
 ‘ to overthrow the whole system of the gospel.  
 ‘ The subject of the gospel, and what it every  
 ‘ where illustrates, and presents us with, is Christ,  
 ‘ as he is God and man. If Christ, in both his  
 ‘ natures, be the subject of the gospel, what will  
 ‘ the gospel be, but a great flourish without  
 ‘ any substance, if we deny the Godhead of  
 ‘ Christ?

‘ (2.) To deny Christ to be the true God, is  
 ‘ to deny him to be a Saviour. We may say  
 ‘ concerning the Godhead of Christ, if Christ be  
 ‘ not God, our faith is in vain, and we are yet  
 ‘ in our sins. If he were not God, he could not  
 ‘ satisfy for sin; he could not redeem our souls  
 ‘ and remove our guilt; he could not reconcile

‘ us



' us to God, nor be a mediator to stand between  
 ' God and us ; he could not justify us before God,  
 ' nor purchase heaven for us ; he could not  
 ' quicken us, when we are dead in our trespasses  
 ' and sins ; he could not convert us to God, and  
 ' bring us to glory. If Christ were not the true  
 ' God, but only a creature, there is not one  
 ' saving benefit, that we could expect from him,  
 ' and he could never be the author of eternal  
 ' life unto us.

' (3.) To deny Christ to be the true God, is  
 ' to destroy the foundation, whereon we are to  
 ' build our faith, and hope of salvation. We can-  
 ' not be saved without Christ, and we could ne-  
 ' ver be saved by him, if he were not God.  
 ' *Every spirit that confesseth not that Jesus Christ*  
 ' *is come in the flesh is not of God* (a). Every  
 ' spirit that is not of God, we may judge whither  
 ' it must go, and where it must dwell. There  
 ' is not any thing that will atone for the disbe-  
 ' lief of Christ's Godhead, because it is the fun-  
 ' damental prop or stay, and the pillar of our  
 ' salvation. If any one hold this, and live an-  
 ' swerable to it, though he differ from us in a  
 ' thousand other things, yet we ought to have  
 ' favourable and charitable thoughts of him ; be-  
 ' cause it secures the main foundation upon which  
 ' he is to stand, and will over ballance a multi-  
 ' tude of involuntary errors. When *Philip* bap-  
 ' tized the *Eunuch*, he required no more, than  
 ' the belief and confession of this truth ; *If thou*  
 ' *believest with all thy heart, thou mayst : and he*  
 ' *said, I believe that Jesus Christ is the Son of God* (b).  
 ' He believed that Jesus Christ was the Son of  
 ' God, and this was a proof that he had the  
 ' essentials of Christianity.

Mr. MATTHEW CLARKE,

In his volume of sermons. Discoursing from  
1 Cor. i. 20. ‘ *Hath not God made foolish the  
‘ wisdom of this world.*

(Most of what is quoted from this author, also should have been introductory.)

On this head, how, and in what sense, does God make foolish the wisdom of this world.

P. 44. He says: ‘ 4. By establishing such a  
‘ system of truths, as the wisdom of this world  
‘ could never have pitched on without a particular  
‘ revelation. There are many things in the gospel  
‘ that no human wisdom could once have had a  
‘ thought of, unless God had revealed them to us  
‘ by his word. The great doctrine of salvation by  
‘ an incarnate God, obeying and dying in our na-  
‘ ture and place, was a contrivance could never  
‘ have entered into the heart of man, how fruit-  
‘ ful soever in other inventions. To contrive a  
‘ way wherein God’s honour might be effectually  
‘ secured, and man’s safety at the same time as  
‘ fully provided for, and then to find out a per-  
‘ son fit for, and equal to this undertaking, is a  
‘ difficulty that would have nonplust the wisdom  
‘ of all the angels in heaven, and much more of  
‘ all the men on earth.

‘ This is *nodus Deo vindice dignus*. The thoughts  
‘ of the wisest men could never have waded into  
‘ this depth. Herein appears the manifold wis-  
‘ dom of God; and this makes foolish the wisdom  
‘ of the world, being so much above its reach.  
‘ This lay hid in God, as a plot that could never  
‘ have been formed in the womb of any created  
‘ understanding: it far transcends its utmost  
‘ reach.

‘ 5. By

‘ 5. By propounding those truths to our belief,  
 ‘ which the wisdom of man cannot fully com-  
 ‘ prehend, even when they are revealed. Now  
 ‘ that the great truths of the gospel are brought  
 ‘ to light, such as the doctrines of the trinity,  
 ‘ incarnation of the eternal word, justification  
 ‘ by another’s righteousness, the resurrection of  
 ‘ the same body from the dead, &c. how does  
 ‘ the wisdom of man stand gazing at them. as  
 ‘ things too big to be grasped by its short span?  
 ‘ When our line has run its utmost length, we  
 ‘ must sit down on the brink, and with amaze-  
 ‘ ment cry out, Oh the depth! such knowledge  
 ‘ is too wonderful for us. The wisdom of man  
 ‘ is so far from discovering them, that when they  
 ‘ are revealed, it cannot comprehend them.  
 ‘ These are discoveries altogether supernatural.  
 ‘ Most, if not all attempts of learned men to ex-  
 ‘ plain the modus of them, especially that of the  
 ‘ trinity, and to accommodate them to the reason  
 ‘ and reach of man, darken at least, if they don’t  
 ‘ give up, the very thing we contend for, and  
 ‘ they pretend to unfold. These doctrines, as one  
 ‘ observes, are like a temple filled with smoke,  
 ‘ which not only hinders the view of the quickest  
 ‘ eye; but hurts the sight of such as dare with  
 ‘ an undue curiosity pry into them. Thus by re-  
 ‘ vealing what so far exceeds our comprehen-  
 ‘ sion, and obliging us to believe things so  
 ‘ much above our reason, though not contra-  
 ‘ ry to it, God makes foolish the wisdom of this  
 ‘ world.

‘ 6. By acting in a way so very different from,  
 ‘ and contrary to the methods which human  
 ‘ wisdom would dictate in our salvation. God will  
 ‘ have those signatures upon his own proceed-  
 ‘ ings, which shall distinguish them from all hu-  
 ‘ man



‘ man contrivances whatsoever. The wisdom of  
 ‘ this world shall never chalk out a way for him  
 ‘ to walk in. His designs are not laid according  
 ‘ to the schemes of men, but pursued in methods  
 ‘ suitable to the greatness of his own wisdom, that  
 ‘ the less of man, and the more of himself might  
 ‘ appear in them; and to make good what he  
 ‘ speaks by the prophet, *My thoughts are not as*  
 ‘ *your thoughts, nor my ways as your ways*, but  
 ‘ my ways and methods of bringing men to hap-  
 ‘ piness are as much above, and as widely diffe-  
 ‘ rent from your ways, as the heavens are distant  
 ‘ from and above the earth. And this in sundry  
 ‘ instances.

‘ 1. In the person appointed to be the Saviour  
 ‘ and Redeemer of his people. The blessed God  
 ‘ from everlasting determined to glorify himself  
 ‘ in rescuing a number of *Adam’s* posterity from  
 ‘ those miseries, into which the first apostacy plun-  
 ‘ ged both himself and them. But how shall this  
 ‘ be effected? which way shall this glorious design  
 ‘ be brought about? Consult the wisdom of this  
 ‘ world, let human policy be heard, and it’s pro-  
 ‘ bable we shall be told, it must be done by the  
 ‘ appearance of some great and extraordinary  
 ‘ person upon the stage of the world, with the  
 ‘ pomp and grandeur of a prince, to answer the  
 ‘ character and command the respect of a deli-  
 ‘ verer. Let him have a numerous train to at-  
 ‘ tend him, powerful armies to fight for him,  
 ‘ and large revenues to reward his followers; let  
 ‘ him live in the utmost splendour, and be reve-  
 ‘ renced by all for his wisdom and power, autho-  
 ‘ rity and wealth, &c.

‘ According to human policy, when Christ  
 ‘ came into the world he must have acted such  
 ‘ a part as this. *It’s fit*, said one of the heathens,  
 ‘ *that*

‘ *that if the Son of God come into the world, he appear as the sun, which renders itself conspicuous by its own light.*

‘ But God makes foolish the wisdom of this world, by acting just the reverse to its dictates. He saves us indeed by a great and renowned person; but one that is not so in outward appearance, and the world’s account. He sends his own Son, but under those circumstances which render him very unlikely, and in the judgment of man’s wisdom very unfit to be a deliverer, &c.

After having discoursed on several heads,

P. 61. He says, ‘ Then there is no reason to reject any doctrines that are really and clearly revealed in the gospel, because they are not obvious to our reason, nor fully comprehended by it. The great design of God in the gospel is to exalt his own wisdom and sovereignty, and debase the high thoughts and carnal reasonings of man; and hence it is that what appears to us most rational and plausible, is not always nearest to truth: nay sometimes, the less there seems to be of human reason and probability in some doctrines, and the more strange they are to our natural conceptions, the greater impress there is of a divine authority upon them. These are things to be believed upon the credit of him that reveals them, and not to be entertained or rejected as they agree with, or differ from the mould of our reason. What if there are some things which exceed our grasp, and too deep for us to fathom? God hereby shews us the shortness of our line; and by revealing what so much exceeds its comprehension, makes foolish the wisdom of this world.

He says further, by way of inference,

P. 63. ‘ We should hence learn to exercise great  
‘ humi-

‘ humility, and not think of ourselves and our  
 ‘ own wisdom above that which is meet. God  
 ‘ hath stained the pride and glory of man: *he*  
 ‘ *will have no flesh glory in his presence.* The  
 ‘ wise man must not glory in his wisdom, his  
 ‘ natural, his corrupted reason, a thing he is too  
 ‘ prone to do in such flights as these. Great is  
 ‘ the goddess reason; I only yield to reason:  
 ‘ reason shall be the supreme judge, and philo-  
 ‘ sophy the highest principle; nothing shall be  
 ‘ received but what this comprehends.

‘ But is God’s ocean to be emptied by our  
 ‘ shell? or his depths to be sounded by our line?  
 ‘ are not his ways and thoughts as far above ours,  
 ‘ as the heavens are above the earth? must we  
 ‘ be reasoned out of revelation, and run into a  
 ‘ natural religion?

‘ Let us not deceive ourselves by a vain con-  
 ‘ ceit of our own wisdom. If any man among  
 ‘ you seem to be wise, let him become a fool that  
 ‘ he may be wise. Let us adore the wisdom of  
 ‘ God in the way of salvation by a crucified  
 ‘ Christ. What if this be a laughing-stock to  
 ‘ some, and a stumbling-block to others, to them  
 ‘ that are saved it’s the wisdom and power of  
 ‘ God. That glorious dispensation wherein he  
 ‘ magnifies his power, and displays his wisdom  
 ‘ in such a manner as to make foolish the wis-  
 ‘ dom of this world. This may teach us mo-  
 ‘ desty, and keep us humble.

Mr. *Clarke*, discoursing on the words of our  
 Lord Jesus Christ, *John xix. 36. It is finished*, says:

P. 223. Respecting what precedes, here ob-  
 serve, ‘ That Jesus Christ as mediator was the  
 ‘ Father’s servant. So the prophet calls him; *be-*  
 ‘ *hold my servant whom I uphold* (a).

‘ As



‘ As a servant, it is easy and natural to suppose he must have work to do.

‘ This work must be determined by him, whose servant he is. So much our Saviour himself tells us, when he calls that his work, *which the Father had given him to do* (a). The will of God is the foundation of our salvation. The will of his purpose and counsel; the will of his command and precept. This determines his work, and governs him in all he does, as he himself acknowledges in those various expressions, all of the like import. *Lo, I come to do thy will, I delight to do thy will, O my God; thy law is in my heart. My meat is to do the will of him that sent me.*

‘ This work the redeemer finished. *By one offering he hath for ever perfected all them that are sanctified* (b). He hath fulfilled the law and made that honourable; finished transgression, and made an end of sin. He hath satisfied divine justice, and made reconciliation for iniquity; brought in an everlasting righteousness, and thereby obtained all needful blessings. Whatever the law demanded is paid; whatever the sinner wanted is purchased. Every thing that justice required and the surety undertook; whatever was necessary to our perfect state here, and compleat happiness hereafter; to our present acceptance with God, and future enjoyment of him; it is all done and finished.

‘ A great word! if we consider the nature of that work given him to do; and yet not to be wondered at, if we consider who it was that undertook it, who, and when it was he said it.

‘ If we attend to the nature of the work, we shall find it to be of the greatest difficulty, and

A a a

‘ of

(a) John xvii. 4.

(b) Heb. x. 14.

‘ of the utmost importance. In itself, it was a  
 ‘ work of the greatest difficulty : so great, so glo-  
 ‘ rious, that it might well be asked, who in hea-  
 ‘ ven or earth was worthy of it, and equal to  
 ‘ it ? Who is he that has courage to undertake  
 ‘ it, or strength to manage it ? no man on earth,  
 ‘ no angel in heaven, durst attempt it, or was fit  
 ‘ to undertake it. None of these could give to  
 ‘ God a ransom. None of these were sufficient  
 ‘ to satisfy offended justice ; to expiate sin and  
 ‘ guilt ; to finish transgression ; and make an  
 ‘ end of sin ; to fulfil the whole law ; to destroy  
 ‘ the works of the devil ; to spoil and disarm  
 ‘ sin, satan, death, the grave and hell ; to re-  
 ‘ move the fatal curse, and obtain all needful  
 ‘ blessings.

P. 225. ‘ The greatness of this word, *it is finish-*  
 ‘ *ed*, will farther appear when we consider, that  
 ‘ this was a work of the utmost importance and  
 ‘ necessity ; of the greatest importance to the  
 ‘ honour of God, and the happiness of his peo-  
 ‘ ple.

‘ To the honour of God ; particularly his truth  
 ‘ and faithfulness, having foreordained and fore-  
 ‘ told it ; of his justice and holiness, which required  
 ‘ and called for it ; of his law, that had been vio-  
 ‘ lated, and must be fulfilled.

‘ And a work this was of no less importance  
 ‘ and necessity to the happiness of mankind : for  
 ‘ what had become of the whole race of fallen  
 ‘ *Adam*, had not this work been undertaken and  
 ‘ performed ? for ought appears, we must have  
 ‘ been ruined and undone to a man. If justice  
 ‘ had not been satisfied for us, it must have sa-  
 ‘ tisfied itself upon us. Had not the precepts of  
 ‘ the law been fulfilled in his obedience, and  
 ‘ the penalty of it answered by his sufferings, we  
 ‘ must have died according to his righteous sen-  
 ‘ tence.

‘ tence. If he had not finished transgression, and  
 ‘ made an end of sin, that would have made an  
 ‘ end of us, and for ever finished all our hopes  
 ‘ of happiness. Had not death and the devil  
 ‘ been subdued by him, these would for ever have  
 ‘ triumphed over us, and carried us as their spoils  
 ‘ to the infernal prison ; sin, in a word, had been  
 ‘ the death of us, had not he been the death of  
 ‘ sin.

‘ To hear him then saying of a work so diffi-  
 ‘ cult in itself, so important unto us, *it is finished*,  
 ‘ is a glorious sound, honourable to himself and  
 ‘ no less happy for us.

‘ But as great a word as this is, it is not to be  
 ‘ wondered at, considering the person that spoke  
 ‘ it, and the circumstances he was under when he  
 ‘ said it. It is the voice not of a meer man, but  
 ‘ indeed of a God. The eternal Son of the eter-  
 ‘ nal Father. A divine infinite person. The Fa-  
 ‘ ther’s fellow ; God’s equal. The subject suffer-  
 ‘ ing was the human nature ; but the person suf-  
 ‘ fering was the Son of God : one that infinitely  
 ‘ exceeded the quality of the offending persons,  
 ‘ and equalled the dignity of the person offended.

‘ And then, as to his personal character, he  
 ‘ was absolutely holy and harmless, separate from  
 ‘ sinners, as it became him to be, and us to have :  
 ‘ one that needed not, like other priests, to offer  
 ‘ first for his own sin, and then for the sins of  
 ‘ the people ; for had he in himself been a cri-  
 ‘ minal, he could not have been a Saviour. He  
 ‘ then that offered was God : that which he offer-  
 ‘ ed was himself, his whole human nature ; and  
 ‘ this without spot to God. Here’s then a perfect  
 ‘ being, upon which follows a perfect working.  
 ‘ How was it possible any thing could miscarry,  
 ‘ that is put into such hands ? If he condescends  
 ‘ to undertake the work, we are sure to see a



‘ good issue of it. There is nothing he begins,  
 ‘ which he is not well able to finish. What is it  
 ‘ such a sacrifice, offered up by such a person, is  
 ‘ not sufficient to accomplish? do we see Jesus, the  
 ‘ eternal Son of God; the Father’s delight, the  
 ‘ angels wonder and admiration, not sitting on a  
 ‘ throne, and shining in robes of majesty; but  
 ‘ now humbling himself to death, even the death  
 ‘ of the cross; nailed to the cursed tree; bleed-  
 ‘ ing and dying there; pouring out his soul unto  
 ‘ death, and making himself an offering for sin?  
 ‘ it is no wonder then to hear him say, *it is fi-*  
 ‘ *nished*. So marvellous a condescension must  
 ‘ needs produce such glorious effects.

*Mr. H U R R I O N.*

In his discourse on the *knowledge of Christ*.

P. 5. He says: ‘ The object of this knowledge,  
 ‘ spoke of in my text, is Jesus Christ, and him  
 ‘ crucified, the Son of God and the Son of man,  
 ‘ anointed to save lost sinners, by suffering and  
 ‘ dying for them. The crucifixion of Christ has  
 ‘ particular notice taken of it, as that which was  
 ‘ most proper for him to preach, and them to  
 ‘ hear. The Son of God, in all the glories of  
 ‘ his divine nature, may be a delightful object to  
 ‘ the holy angels; but to sinners he could be on-  
 ‘ ly terrible, as appearing (a) in the brightness  
 ‘ of the father’s glory, if he had not also revealed  
 ‘ himself, as purging our sins by himself. It was  
 ‘ necessary for the apostle, as a minister of Christ,  
 ‘ to remove the offence of the cross, and make  
 ‘ it appear, that from Christ’s sufferings arises  
 ‘ glory to God in the highest, as well as the  
 ‘ greatest joy and happiness to man.

P. 36.

(a) Heb. i. 3.

P. 36. Speaking of the eternity of Christ, he says: 'The glory of his divine person Christ really had from eternity, and could never lose it, or part with it, without ceasing to be God. If then Christ prayed for that glory, the restoration of it can only mean the manifestation of it. As Christ glorified the Father, not by making any additions to his essential glory, but by making known his glorious perfections, counsels, and works; so the divine logos, the eternal son of God, might be glorified by the Father, as manifesting the glory of his person, office, and work, as God-man, mediator. Christ was from all eternity the glorious God; this glory of his godhead by his humiliation was not diminished and lessened, but obscured and hid; and therefore he prayed that he might be received by the Father, and openly declared to the world to be the Son of God; or that the glory of his godhead might shine forth in his person as Christ, God-man. If he had not a divine being, how could he have a divine glory before the world?

P. 49. 'That from eternity Christ was a real and glorious person appears from this illustrious testimony, *To the Son he said, thy throne, O God, is for ever and ever* (a). The Father, as a distinct person from the Son, is here brought in ascribing to the Son, another divine person and God, a throne from everlasting. Not barely that it should be to eternity, but that this had been from everlasting, as these words explain it: *And thou, Lord, in the beginning hast laid the foundations of the earth* (b). He who could do this personal work in the beginning of time, must exist as a person before all time: and to suppose that this creating work could be done  
' by

‘ by a creature, or any power that had not per-  
 ‘ sonality, seems to me the greatest absurdity  
 ‘ and contradiction. He who made all things  
 ‘ must himself be unmade, or else make himself,  
 ‘ and be before himself. To suppose a finite  
 ‘ being capable of exerting an infinite power,  
 ‘ sufficient to create a world, or to be employed  
 ‘ in it, is to contradict the scriptures (a), which  
 ‘ tell us, that the Lord stretched forth the hea-  
 ‘ vens alone, and spread abroad the earth by him-  
 ‘ self; and that by the things that are made an  
 ‘ eternal power and godhead may be clearly seen.  
 ‘ I conclude therefore, that he who had a throne  
 ‘ from eternity, who made the heavens and earth,  
 ‘ in the beginning of time, is a glorious person,  
 ‘ and the true and eternal God. This is that  
 ‘ glorious person (b), who was in the begin-  
 ‘ ning with God, that is the Father; therefore a  
 ‘ person distinct from him who was God; there-  
 ‘ fore a divine person, not a super-angelick spi-  
 ‘ rit; and as all things were made by him, and  
 ‘ without him was not any thing made that was  
 ‘ made, he was uncreated himself, and together  
 ‘ with the Father and Spirit is the creator of all  
 ‘ things.

P. 50. ‘ This glorious person, who was from  
 ‘ eternity, did in the fullness of time assume and  
 ‘ take our nature, and become man. *For as*  
 ‘ *much as the children are partakers of flesh and*  
 ‘ *blood, he also himself likewise took part of the*  
 ‘ *same* (c): *for verily he took not on him the na-*  
 ‘ *ture of angels, but he took on him the seed of A-*  
 ‘ *braham* (d). In these words we have a clear  
 ‘ account of an intelligent, voluntary act of the  
 ‘ eternal Son of God, laying hold on our na-  
 ‘ ture,

(a) Isa. xlv. 24. Rom. i. 10. (b) John i. 1, 2, 3.  
 (c) Heb. ii. 14. (d) Jer. 16.



ture, and taking it into an individual subsistence,  
in or with himself.

Referring to what precedes, Mr. *Hurriou* says :

P. 53. And supposing it is only a creature,  
let it be ever such a glorious spirit, that assumed  
our nature, it is still but a finite love, which  
in him is the moving cause of it, and therefore  
seems not worthy of that high encomium (a) of  
the love of God, and of a love that passeth know-  
ledge : but allowing, as I think the scriptures  
teach us, that the person assuming our nature  
is the eternal Son of God, an intelligent, infi-  
nite, voluntary agent, then we may easily find  
reason enough for wonder and amazement, that  
such a person should come in the likeness of  
sinful flesh, be made of a woman, and made  
under the law ; that the only begotten of the  
Father should be made flesh, and the bright-  
ness of his glory make himself of no reputation.  
That he who thought it no robbery to be equal  
with God, should so freely take upon him the  
form of a servant : this may raise our love,  
and joy, and thankfulness to the highest pitch.  
The person assuming our nature is not the Fa-  
ther, or the holy Spirit, but the Son ; *That ho-  
ly thing shall be called the Son of God* (b) ; it was  
the Word that was made flesh and dwelt among  
us (c) : a person distinct from God the Father,  
who said to him, *Lo I come to do thy will, a  
body hast thou prepared me* (d). That it was  
not a finite, created person has been proved  
before ; it remains therefore, that it was the  
second person in the trinity, the Son of God,  
who assumed our nature, and united it to him-  
self. If any enquire into the modus of this uni-  
on between the Son of God and a creature, I  
shall

(a) 1 John iii. 16.

(b) Luke i. 35.

(c) John i. 14.

(d) Psalm xl. 7.

' shall only say, that till such curious enquirers  
 ' into things unrevealed shall tell me how their  
 ' souls and bodies are united, or deny the union  
 ' because they can't explain it, I shall think my-  
 ' self excused, either from explaining, or denying  
 ' this union of a much higher nature. God is  
 ' manifest in the flesh (a), yet so as still it re-  
 ' mains a great mystery, and it would be a vain  
 ' attempt to set it in a clearer light than God  
 ' has done.

' The nature assumed was properly his own, by  
 ' virtue of his personal union with it, or his tak-  
 ' ing it into a subsistence in his own person. As  
 ' there is a sense in which all men live, move and  
 ' have their being in God, so there is a peculiar  
 ' sense, in which Christ's human nature lives,  
 ' moves, and has its being in his divine person.  
 ' *The word was made flesh, and dwelt among us* (b).  
 ' The union is wonderful, that of the trinity is  
 ' of three distinct persons in one essence, this is of  
 ' two different natures in one person. It had a  
 ' beginning, though it shall have no end: it is  
 ' so intimate and close, as that all the acts of the  
 ' human nature are reckoned acts of Christ's per-  
 ' son. God's own proper Son came in the like-  
 ' ness of sinful flesh, was made of a woman,  
 ' and made under the law, and purchased the  
 ' church with his own blood; this blood is the  
 ' blood of Jesus Christ, God's Son; he purged  
 ' our sins by himself. The obedience and suffer-  
 ' ings of Christ's human nature were properly  
 ' his own, the obedience and sufferings of his  
 ' person, because he had taken this nature to be  
 ' his own, to subsist in his own person; and this  
 ' shews us of what importance it is to believe and  
 ' maintain the personality of Christ as God: with-  
 ' out it there could be no assumption of our na-  
 ' ture

(a) 1 Tim. iii. 18.

(b) John i. 14.

ture into union with himself; and then the acts of that nature could not be properly the acts of an infinite, divine person: how then should they be sufficient for our salvation?

P. 58. ‘ The prophet *Isaiab* speaking of Christ the mighty God, as a child born into this world, very justly gave him the title of wonderful (a). The highest mystery in the christian religion, is that of three persons in one divine essence, and next to that is the great mystery of godliness, God manifested in the flesh, two natures being united in one person: the creation was a wonderful work, and so will the resurrection be; but Christ’s incarnation has far greater wonders and glories in it. Something of these may be known, for this end they are revealed and recommended in scripture; but to pretend to comprehend them would betray too low thoughts of Christ, and too high an opinion of our own understanding. It is the work and obedience of faith to believe things which eye hath not seen, and which it hath not entered into the heart of man to conceive, because God has revealed them to us by his spirit, to whom alone the things of God are fully known (b).

P. 62. ‘ Having formerly shewn that Christ from eternity was a real and glorious person, and that in time he assumed our nature, and became man, I now proceed to a sixth proposition.

‘ The human nature so assumed, consists of a true human body, and a true human soul.

‘ Before I proceed upon this, I shall premise something of the necessity, weight, and importance of this doctrine. It is a foundation-truth,

B b b

‘ on

(a) *Isa.* ix. 6.

(b) *Chap.* liii. 8.



on which the whole superstructure of the christian religion depends. As Christ, in his person, is the foundation of the church; so his humanity, united to his divine person, was absolutely necessary, to render his mediation effectual to our salvation.

P. 65. ' If Christ had not a true human body, the prophecies of his birth are all nullities, the story of it all is a falshood, his death, resurrection, and ascension, all a fiction; and in a word, the whole gospel is but a fable, and salvation by Christ is but a meer chimera. Satan therefore very early raised up enemies to Christ's humanity, as well as to his divinity; well knowing, that if he could rob us of either nature, he should shipwreck our faith, and unhinge our salvation. The apostle *John* has taken notice of these adversaries, and condemns them; *Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God, and this is that spirit of antichrist whereof you have heard, that it should come, and even now already is it in the world* (a). The holy spirit has here fixed the brand of antichristianism upon all those who deny either Christ's divinity or humanity. His coming in the flesh implies, and supposes a person, who so came, who assumed flesh; even God's own proper Son. The expression, who was made flesh, coming in the flesh, and taking part of flesh and blood, are acts of a self-conducting agent; and therefore never ascribed to any, as I know but the eternal Son of God. Other spirits are put into their bodies, by a superior creative power, and not by their own choice and agency; but so the Son of God came in the flesh, and as one (b) has observed, upon the last cited text, ' They are not of God, who now deny Christ's  
" deity,

(a) 1 John iv. 3

(b) Gualter. *in loc.*

“ deity, or call in question Christ’s humanity.”  
 ‘ Christ’s person as God-man, being the founda-  
 ‘ tion of the church, has been struck at by satan  
 ‘ and his instruments, in both the natures, their  
 ‘ union, properties and operations, so as there is  
 ‘ nothing of Christ, but what has been opposed  
 ‘ and assaulted by them.

P. 78. ‘ The prophet describes the person of  
 ‘ the *Messiah* as God-man in that glorious text,  
 ‘ *to us a child is born*, which signifies the humani-  
 ‘ ty, *and a Son is given*(a); God’s only begotten  
 ‘ Son, which he so (b) loved the world as to give :  
 ‘ and this child born, and this Son given, becom-  
 ‘ ing one person, the government is laid upon his  
 ‘ shoulder, and the titles of a God and Saviour  
 ‘ are given to him, and suitable works are said  
 ‘ to be done by him. To this prophetick ac-  
 ‘ count, the gospel account exactly answers,  
 ‘ (c) where we read that the word was made  
 ‘ flesh, and dwelt among us ; was in the form of  
 ‘ God, but took upon him (d) the form of a  
 ‘ servant.

P. 100. He lays down this proposition, that  
 ‘ Christ’s body and soul have their subsistence in  
 ‘ his divine person, and therefore in Christ there  
 ‘ are not two persons, but one divine person  
 ‘ only.

P. 101. Among other things he says : ‘ The  
 ‘ reason commonly given why the human nature  
 ‘ in Christ is not a distinct person is, because in  
 ‘ the first moment of his formation or creation,  
 ‘ it had its subsistence in the person of the Son,  
 ‘ The Word or Son, in assuming our nature  
 ‘ created it, and in creating it, he assumed it ;  
 ‘ he did not create it out of his divine person, but  
 ‘ in it, or in union with it, at the first moment  
 ‘ of its existence.

B b b 2

P. 102.

(a) Isa. ix. 6. (b) John iii. 16. (c) *Chap.* i. 14. (d) *Phil.* ii. 6.

P. 102. ‘ That the Son of God assumed our nature, is declared in this scripture, *verily he took not on him the nature of angels, but the seed of Abraham* (a).

Mr. *Hurrian* has many things on this text, which I must only refer to.

P. 108. He says: ‘ The person assuming our nature is the Son of God, the heir of all things, the brightness of his Father’s glory, the express image of his person ; who upholds all things by the word of his power, as at first he laid the foundations of the earth, and made the heavens : it is he whom all the angels of God are to worship ; whose throne is for ever and ever ; who sits at God’s right hand whilst all the angels are sent forth by him, to minister to the heirs of salvation. Is this a created or increated spirit ? Is this the work and character of an angelick, or super-angelick spirit ; or of the eternal Son of God ? Is it a truly divine and infinite person, or only a divine power or property to whom these characters belong ? Which ever of them it be that is spoke of in the first chapter of this epistle, I think, it is plain, that ’tis the same person who in the second chapter is said to take flesh and blood, and to take the seed of *Abraham* ; the Lord Christ, the Son of God, according to the promise, took the nature of man into personal union with himself, as Dr. *Owen* explains the words.

‘ I have the longer insisted on this testimony, because I think it to be very proper and full to the point in hand ; for in it we have the divine person assuming, the human nature assumed, the personal union of the one with the other, in the person of our great high priest ;

‘ In



‘ In this sense the whole catholick church has taken  
 ‘ this famous text, says *Pareus*.

‘ Another illustrious testimony confirming this  
 ‘ truth is the following ; *he who was in the form of*  
 ‘ *God, took upon him the form of a servant* (a).  
 What he says on this text I shall also only refer to.

P. III. ‘ If it be said, how could he take the  
 ‘ human nature without the human personality ?  
 ‘ I answer, separate existence is necessary to hu-  
 ‘ man personality. Thus two men are two persons,  
 ‘ because they exist separately and independent  
 ‘ of one another ; though for kind their nature  
 ‘ be the same, yet their persons are distinct, and  
 ‘ the one lives whilst the other dies ; but Christ’s  
 ‘ human nature never existed out of, nor sepa-  
 ‘ rate from his divine person ; it was formed at  
 ‘ first in union with it, as well as assumed by  
 ‘ it ; it was his own body, and his own soul, so  
 ‘ as no other ever were or can be.

‘ If it be said, what is the nature of this uni-  
 ‘ on, and in what manner was it effected ? I  
 ‘ shall only return the following answer ; these  
 ‘ busy and bold enquirers into the deep things of  
 ‘ God had better begin with things more easy,  
 ‘ and proceed more gradually ; let them explain  
 ‘ how the parts of a material body are united, how  
 ‘ the loadstone draws the iron ; and then proceed  
 ‘ to declare, how their own souls are united to  
 ‘ their bodies, so as that they can never, by  
 ‘ meer acts of the understanding and will, with-  
 ‘ out other means, dissolve the union ; and when  
 ‘ they have tried their abilities upon these things,  
 ‘ they will be better prepared to explain the u-  
 ‘ nion of Christ’s two natures, or to own their  
 ‘ incapacity to do the greater, when they can’t  
 ‘ do the less : and how unreasonable is it to de-  
 ‘ ny this union of natures in Christ, because  
 ‘ they

‘ they do not know the modus of it, whilst those  
 ‘ very faculties which form the denial, are resi-  
 ‘ dent in bodies to which they know they are  
 ‘ united, but can never tell how? Besides, if  
 ‘ God has revealed the certainty of this glorious  
 ‘ union between Christ’s divine person and his  
 ‘ human nature, and yet has not revealed the  
 ‘ modus of it, it is plain, that we are bound to  
 ‘ believe the thing, and at the same time to rest  
 ‘ contented, not fully to know the manner how  
 ‘ it is. God manifest in the flesh would be no  
 ‘ such great mystery, if all the questions which  
 ‘ may be asked concerning it, could easily or  
 ‘ clearly be answered. Some have undertaken  
 ‘ to illustrate this union by that between the soul  
 ‘ and body; but though the resemblance may  
 ‘ hold in some things, yet it will not in many o-  
 ‘ thers: in man the substances united are one na-  
 ‘ ture, in Christ they are two; in man neither soul  
 ‘ nor body is the efficient cause of the union, but  
 ‘ it is God that breaths into the body the breath  
 ‘ of life; but the divine logos, or Son of God,  
 ‘ actually took our nature into union with him-  
 ‘ self. As to man there was no person before  
 ‘ the union of the two substances, but as to Christ  
 ‘ in his divine nature, he was a glorious person  
 ‘ from all eternity.

‘ I shall not therefore attempt to clear up this  
 ‘ union by comparing any other with it, seeing  
 ‘ there is no other like it, but rather hint at a  
 ‘ few scriptures more, from whence the reality  
 ‘ of it might be proved. *The word was made*  
 ‘ *flesh*, not by being changed into flesh, for then  
 ‘ he must have ceased to be God, which was im-  
 ‘ possible; but the word was made flesh, be-  
 ‘ came flesh, as *ἔγενετο* might as well be rendered,  
 ‘ by his taking human nature and dwelling there-  
 ‘ in

‘ in among men (a). He is represented as coming  
 ‘ into the world in the body, which the Father  
 ‘ had prepared him, therein to do the will of  
 ‘ God (b). *He is over all God blessed for ever,*  
 ‘ and therefore no glorious spirit below Deity is  
 ‘ said to come in the flesh derived from the stock  
 ‘ of *Israel*. From all which testimonies it ap-  
 ‘ pears, that the Son of God actually took the  
 ‘ human nature into union with himself. Hav-  
 ‘ ing thus proved, that the logos, or Son, as-  
 ‘ sumed our nature into union with himself, I  
 ‘ now proceed,

‘ 2. To the other part of the proposition, that  
 ‘ after this union Christ is constantly spoke of in  
 ‘ scripture, not as two persons but as one person  
 ‘ only. It is said, he dwelt among us, not they;  
 ‘ we beheld his glory, not theirs; as the glory  
 ‘ of the only begotten Son, not sons of God;  
 ‘ he, by himself, purged our sins, not they by  
 ‘ themselves; in a word, the personal appella-  
 ‘ tions in the singular number, *I, thou, he, him,*  
 ‘ are always given to Christ, notwithstanding his  
 ‘ taking our nature, and the plural personal  
 ‘ terms, *we, ye, they, theirs, them,* are never by  
 ‘ the Holy Ghost applied to Christ; which shews,  
 ‘ that though his natures are two, yet his per-  
 ‘ son is but one. Some think it is of no great  
 ‘ moment, whether there be two persons, or but  
 ‘ one in Christ: but the asserting a plurality of  
 ‘ persons in Christ is no such innocent, harmless  
 ‘ notion, as some imagine. It is observable, what  
 ‘ language the angel used when he foretold Christ’s  
 ‘ birth, *That holy thing, that shall be born of thee,*  
 ‘ *shall be called the Son of God* (c). The human  
 ‘ nature is not called a person, but an holy thing,  
 ‘ because it subsisted in the Son of God; and  
 ‘ therefore had no personal character of its own,  
 ‘ but

(a) Heb. x. 5.

(b) Rom. ix. 5.

(c) Luke i. 35.



‘ but was called the Son of God. for weighty  
 ‘ reasons, no doubt, did the Holy Ghost thus  
 ‘ guard against the notion of a plurality of per-  
 ‘ sons in Christ ; for if there had been more per-  
 ‘ sons, there had been more saviours than one. If  
 ‘ in Christ the human nature had been a distinct  
 ‘ person, all its actions would have been reckon-  
 ‘ ed to his human person, and could not have  
 ‘ had an infinite dignity and worth in them, which  
 ‘ flows from their being the obedience and suf-  
 ‘ ferings of the Son of God, though in the hu-  
 ‘ man nature : actions are always reckoned to the  
 ‘ person whose actions they are, and are better  
 ‘ or worse, according to the person whose they  
 ‘ are.

‘ In man there is a body, and soul ; if these  
 ‘ were two persons, the actions of the body  
 ‘ would be justly reckoned to the fleshly person,  
 ‘ and the actions of the mind to the spiritual  
 ‘ person ; but soul and body making but one per-  
 ‘ son, the actions of either part, soul or body, are  
 ‘ justly said to be the actions of the person. In  
 ‘ Christ there are two natures, yet but one per-  
 ‘ son, because Christ’s human nature was created  
 ‘ in, and is upheld by his divine person, as his  
 ‘ own body and soul ; their union with him be-  
 ‘ ing more strict, more lasting, than that of our  
 ‘ bodies to our souls, which makes them our  
 ‘ own in a very intimate and endearing sense.

‘ Were there a diversity or plurality of persons  
 ‘ in Christ, the man might be said to die, but,  
 ‘ God could not be said to purchase the church  
 ‘ with his own blood. By dividing Christ’s per-  
 ‘ son into two, and consequently cutting off all  
 ‘ communication of properties between them,  
 ‘ the force and energy of our Saviour’s sufferings  
 ‘ is plainly evacuated, and the doctrine of re-  
 ‘ demption by his death subverted, as one has  
 ‘ observed

‘ observed. If Christ were not one person he  
 ‘ could not be said to purge our sins by himself,  
 ‘ nor to be in heaven, whilst he was on earth;  
 ‘ nor would that be true, that there is one me-  
 ‘ diator between God and man; nor could it be  
 ‘ said that we shall reign in life (a) by one, unless  
 ‘ it be said, that a human person only procured  
 ‘ our salvation; and supposing two persons in  
 ‘ Christ, we should be confounded in the acts of  
 ‘ our faith, prayer, and praise; but the scripture  
 ‘ asserts the unity of Christ’s person, and this leads  
 ‘ me to the next proposition.

Prop. VIII. ‘ As Christ’s person includes both  
 ‘ natures, the properties and actions of either  
 ‘ nature are ascribed to his person.

‘ Various things are spoke of Christ’s person,  
 ‘ which properly belong to his divine nature; *in*  
 ‘ *the beginning the Word was with God, and the Word*  
 ‘ *was God. — Before Abraham was I am, — up-*  
 ‘ *holding all things by the Word of his power* (b).  
 ‘ There are other things ascribed to Christ, which  
 ‘ are proper only to his human nature; as to  
 ‘ be born, to be sorrowful, to suffer and die; not  
 ‘ to know of the day of judgment, which cannot  
 ‘ be applied to his divine nature, and yet are  
 ‘ properly affirmed of Christ. The scripture  
 ‘ sometimes speaks of Christ, as God, and predi-  
 ‘ cates of him what belongs to him only as man;  
 ‘ as when God is said to purchase the church  
 ‘ with his own blood, and when the Lord of glo-  
 ‘ ry is said to be crucified. And sometimes Christ  
 ‘ is spoke of as man, and what is proper to his  
 ‘ divine nature is attributed to him; thus the Son  
 ‘ of man is said to be in heaven, (c) whilst he  
 ‘ was here on earth; which he could be only in  
 ‘ his divine nature, and not in his human, which

C c c

‘ could

(a) Gal. iii. 16. (b) John i. 1. Chap. viii. 58. Heb.  
 i. 3. (c) John iii. 13.

' could not be in heaven and on earth at once.  
 ' Some things are ascribed to his person, as in-  
 ' cluding both natures; thus he is a redeemer, a  
 ' mediator, the head of the church, and judge  
 ' of the world; so likewise he is called *Immanuel*,  
 ' God with us, and the Word is said to be made  
 ' flesh, and to dwell among us: God was mani-  
 ' fest in the flesh. This wonderful person is also,  
 ' sometimes, signified by one nature, and that  
 ' which relates to both natures, is ascribed to him;  
 ' as when it is said, *the Lord Jehovah is become*  
 ' *my salvation* (a), where he is represented only  
 ' as God; but the salvation flows from him as  
 ' God-man, on the account of the inferior nature  
 ' united to his person; many inferior characters  
 ' and ascriptions are given him in scripture;  
 ' such as to be a man of sorrows, and the like.

' It is by a very fallacious way of arguing, that  
 ' the hereticks alledge the properties of the divine  
 ' nature, in denial of his human nature, and the  
 ' properties of his human nature, in denial of his  
 ' divine nature. Seeing the properties of each na-  
 ' ture belong to his divine person, as including,  
 ' since his incarnation, both natures; by the help  
 ' of this distinction, their most plausible reasonings  
 ' are easily answered, and the truth established;  
 ' and assertions, which would otherwise be contra-  
 ' dictory, may very consistently be applied to the  
 ' Son of God; as, to be mortal and immortal;  
 ' to be created and uncreated; to be omnipre-  
 ' sent and circumscribed in a certain place; to be  
 ' omniscient, and yet not to know some things;  
 ' to be in the form of God, and in the form of  
 ' a servant; to exist from eternity, and to be  
 ' made in time; to be the most high God, and  
 ' yet to be inferior to the Father; to be made  
 ' lower than the angels, and yet to be infinitely  
 ' above



‘ above them, and worshipped by them : in a  
 ‘ word, to be true God, and yet true man, (a)  
 ‘ the man who is fellow to the Lord of hosts :  
 ‘ wonder not, faith one, to find one and the  
 ‘ same to be prince and priest, God and man, the  
 ‘ rod and the root, the root and offspring of *Da-*  
 ‘ *vid*, his son, and yet his Lord ; for these things  
 ‘ belong to that one person, who is both God  
 ‘ and man ; some of them as he is God, some of  
 ‘ them as he is man, and some as God-man.  
 “ As he had said above, that the Son of man  
 “ came down from heaven, though the flesh did  
 “ not descend from thence, yet because he was  
 “ one hypostasis, one person, those things which  
 “ belong to God are attributed to the man, and  
 “ those things which belong to man are attri-  
 “ buted to God the word ; for ’tis said, that  
 “ God gave his Son to death, although God is  
 “ impassible”, as one of the antients speaks.

Prop IX. ‘ Though there be an union of na-  
 ‘ tures in Christ, yet there is not a mixture or con-  
 ‘ fusion of them, or of their properties.

What he says under this proposition is pass’d  
 over, having cited the same things before from  
 other authors.

P. 123. Prop. X. ‘ Many high titles and cha-  
 ‘ racters are given to this glorious person, to con-  
 ‘ firm and invigorate our faith and love : I shall  
 ‘ just touch upon a few of them.

Under this proposition, among other things,  
 (referring to what precedes) he says :

P. 124. ‘ But what made the glory of his grace  
 ‘ more conspicuous, was his dying for sinners, sa-  
 ‘ tisfying divine justice, reconciling us to God, en-  
 ‘ lightening the minds, and renewing the hearts  
 ‘ of men ; turning vile sinners into glorious saints,  
 ‘ a work becoming the glorious, and only begot-

C c c 2

‘ ten

(a) Zach. iii. 7.

‘ ten Son of God. In a word, the wisdom, the  
 ‘ power, the grace and love which appeared in  
 ‘ his whole conduct, living and dying, declared  
 ‘ him to be a glorious divine person, God’s only  
 ‘ begotten Son, full of grace and truth. It is a  
 ‘ greater work of power and grace, to cast satan  
 ‘ out of the souls than out of the bodies of men.  
 ‘ To forgive great sins, and sanctify the vilest sin-  
 ‘ ners, is a work of grace and truth, becoming  
 ‘ the only begotten of the Father.

‘ Christ is the only begotten of the Father, as  
 ‘ he is his own proper Son of the same nature ;  
 ‘ for before he was made flesh, he was with God,  
 ‘ and was God, not barely like the only begotten  
 ‘ Son, but the self-same. The word *as* is thus  
 ‘ used, when it is said, that Christ was found in  
 ‘ fashion as a man, he really was a man ; so here  
 ‘ his glory was as of the only begotten of the Fa-  
 ‘ ther ; it was the glory of him who really was,  
 ‘ and is God’s only begotten Son. He is the  
 ‘ brightness of the father’s glory, the glory of  
 ‘ God shines in the face or person of Jesus Christ,  
 ‘ (a) he is the lord of glory. Many other ex-  
 ‘ pressions of a like nature set forth the glory  
 ‘ of this divine person Jesus Christ.

What is further cited under this proposition, I  
 could not with any the least satisfaction omit,  
*viz.*

P. 129. ‘ There is a multitude of other glori-  
 ‘ ous titles given to Christ, which I cannot now  
 ‘ so much as mention, which indeed would de-  
 ‘ serve many discourses. I shall, however, take  
 ‘ notice of one more ; Christ is often stiled the  
 ‘ Son of God, and that with distinction from all  
 ‘ other sons of God ; he is said to be God’s own  
 ‘ proper Son, his only begotten Son, his beloved  
 ‘ and dear Son, the Son of the living God. God  
 ‘ has

‘ has sons by creation, sons by regeneration,  
 ‘ but Christ is a Son in a different and high-  
 ‘ er sense. Something very great is meant by  
 ‘ it, hence a multitude of witnesses attested it.  
 ‘ *John* baptist bore record of it. *Peter* in his fa-  
 ‘ mous confession said, *thou art Christ, the Son*  
 ‘ *of the living God* (a) ; and Christ told him, that  
 ‘ the Father revealed it to him, and that he was  
 ‘ blessed in having this discovery ; that on this  
 ‘ rock the church should be built. Could it  
 ‘ then mean no more than a son born of a vir-  
 ‘ gin, and invested with a special office? *Paul*  
 ‘ calls him in one place the son of himself, even  
 ‘ of God the Father, and his proper Son (b).  
 ‘ God from heaven proclaimed this title, *This is*  
 ‘ *my beloved son* (c) ; and this is the thing (d) tes-  
 ‘ tified by the three witnesses in heaven, and the  
 ‘ three on earth ; this is that for which the Jews  
 ‘ crucified him, *By our law he ought to die, be-*  
 ‘ *cause he made himself the Son of God* (e). When  
 ‘ Christ owned himself to be the Son of God, the  
 ‘ Jews infer’d, that he made himself God. Christ  
 ‘ in his defence pleaded his office, as sanctified  
 ‘ and sent into the world ; yet did not deny, but  
 ‘ asserted and proved his Deity from his being  
 ‘ in the Father, and doing those works which  
 ‘ none but God could do, *If I do not the works*  
 ‘ *of my Father believe me not ; but if I do, though*  
 ‘ *ye believe not me, believe the works, that ye may*  
 ‘ *know and believe, that the Father is in me, and*  
 ‘ *I in him* (f). By which he meant, that he and  
 ‘ the Father are one ; that he was so the Son  
 ‘ of God, as to be true God. The titles of Son  
 ‘ of God and Messiah are often put together,  
 ‘ because they meet in the same person, not be-  
 ‘ cause

(a) Mat. xvi. 16. (b) Rom. viii. 3. 32. (c) Mat. iii. 17.  
 (d) 1 Joh. v. 7, 8. (e) Mark xvi. 61. John xix. 7. (f) Joh.  
 x. 37, 38.



‘ cause they denote the same thing, for in scrip-  
 ‘ ture they are distinguished. When the eunuch  
 ‘ said, *I believe that Christ is the Son of God* (a).  
 ‘ And when *Peter* made that glorious confession,  
 ‘ *We believe, and are sure, that thou art Christ,*  
 ‘ *the Son of the living God* (b). Did they only  
 ‘ say, we believe that Jesus Christ is Jesus Christ?  
 ‘ and yet so it must be, if by Jesus Christ and  
 ‘ Son of God they meant the same thing; but  
 ‘ if by Son of God be meant God the Son, then  
 ‘ the sense of their confessions is very full and  
 ‘ glorious: we believe that he, who is our Savi-  
 ‘ our by office, is God’s own Son by nature;  
 ‘ and that, *as the Father hath life in himself, he hath*  
 ‘ *also given to the Son to have life in himself* (c).  
 ‘ And if this be meant by the Son of God, no  
 ‘ wonder that so much stress is laid upon it in  
 ‘ scripture. *He that hath not the Son of God,*  
 ‘ *hath not life. Whosoever confesseth that Christ is*  
 ‘ *the Son of God, God dwelleth in him, and he in*  
 ‘ *God. And we know that the Son of God is come,*  
 ‘ *and we are in him that is true, even in his Son Je-*  
 ‘ *sus Christ. This is the true God, and eternal*  
 ‘ *life* (d). The Son of God is the true God, and  
 ‘ our eternal life depends upon knowing and be-  
 ‘ lieving in him as such. *These things are written,*  
 ‘ *that ye might believe that Jesus is the Christ, the*  
 ‘ *Son of God, and that believing ye might have life*  
 ‘ *through his name* (e).

‘ Prop. XI. The whole design of salvation and  
 ‘ all the parts of it, center in Christ’s person.  
 ‘ Christ is the chief corner-stone, the rock upon  
 ‘ which the church is built, and other foundation  
 ‘ can no man lay; take away this and the whole  
 ‘ building falls to the ground, for there is salva-  
 ‘ tion

(a) Acts viii. 37. (b) John vi. 69. (c) Chap. v. 26.  
 (d) 1 John v. 12. chap. iv. 19. chap. v. 20. (e) John xx.  
 31.

' tion in no other (a). The covenant of grace  
 ' was by the Father made with him; election-  
 ' grace, and all subsequent grace and glory are  
 ' given in and by him. We have an admirable ac-  
 ' count of this in the first and second chapters of  
 ' the epistle to the *Ephesians*. The apostle (b)  
 ' affirms, that God hath blessed us with all spiri-  
 ' tual blessings in Christ. This general he makes  
 ' good in many particulars. (c) We are chosen  
 ' in him, by him we have the adoption of chil-  
 ' dren: we are made accepted in the beloved:  
 ' and we have forgiveness through his blood. In  
 ' him we obtain the inheritance, in him we are  
 ' sealed with the holy Spirit of promise, in him  
 ' christians are made nigh to God; in and thro'  
 ' him they draw nigh to God; in him the  
 ' church universal becomes God's temple; in  
 ' him a particular church becomes his salvation.  
 ' And all this is agreeable to the counsel and  
 ' will of God, to (d) gather all things together  
 ' in Christ. He is that glorious person (e) who  
 ' was before all things, and in whom all things  
 ' consist. Take away his humanity and he has  
 ' no sacrifice to offer; take away his Deity and  
 ' the merit of his sacrifice is destroyed, his inter-  
 ' cession made void, and our salvation overturned  
 ' at once. Take away the doctrine of Christ's per-  
 ' son and the gospel-scheme is a meer confused  
 ' heap, and without his righteousness, his grace and  
 ' spirit we should in law and nature all be dead  
 ' towards God, and certainly shut out from e-  
 ' ternal life. We have reason then to love and  
 ' value him, to stand up for his Deity and divine  
 ' personality, for take away these and we lose our  
 ' God and our salvation; and what have we more?  
 Passing over the 12th proposition.

P. 136.

(a) Acts iv. 12. (b) Acts iv. 12. (c) Eph. i. 3. (d) *Chap.*  
 i. 10. (e) Col. i. 17.

P. 136. Prop. XIII. ‘ This glorious person is  
 ‘ the object of our faith and worship. It is what  
 ‘ God commands, and takes pleasure in, *that we*  
 ‘ *believe in him whom he hath sent* (a). It appears  
 ‘ then that the person of Christ is the proper ob-  
 ‘ ject of faith, and not his doctrine only. Faith  
 ‘ receives Christ and relies upon him; we are  
 ‘ bound to believe *Paul*, but not to believe in  
 ‘ *Paul*; to believe his doctrine, but not to depend  
 ‘ upon his person for salvation. It is said, *that*  
 ‘ *by him* (viz. Christ) *we believe in God* (b).  
 ‘ Whence some would infer, that he cannot be  
 ‘ the object of faith, who is the means of it, but  
 ‘ the consequence is not good. Christ’s resur-  
 ‘ rection and reception into glory are a means of  
 ‘ faith, as they shew justice to be satisfied, and  
 ‘ God reconciled; but this is so far from ex-  
 ‘ cluding the risen and glorified redeemer from  
 ‘ being the object of our faith, that it renders  
 ‘ him more meet and fit so to be. It is the work  
 ‘ of the spirit, *to convince the world of sin, because*  
 ‘ *they believe not in Christ* (c). He is Son to  
 ‘ the Father, and so has made it evident, that in  
 ‘ him there is a sufficient righteousness for faith to  
 ‘ fix upon; whereas if he had not risen, and if  
 ‘ he had not ascended, faith in him would have  
 ‘ been a vain thing and we had been yet in our  
 ‘ sins. Nor does it follow, that because by him  
 ‘ we believe in God, that therefore we are not  
 ‘ to believe in Christ, seeing faith in the Father  
 ‘ and Son are both mentioned (d) in one text,  
 ‘ and faith in the Son is particularly enjoined.  
 ‘ Nor does it follow that he is not God, because  
 ‘ by him we believe in God; for it is very con-  
 ‘ sistent for him to be the object of faith, as God-  
 ‘ man,

(a) John iv. 28. Chap. xiv. 1. Acts xvi. 31. John i.  
 12. (b) 1 Pet. i. 21. (c) John xvi. 8. (d) John  
 xiv. 1.



‘ man, and the means of faith, as rising and  
 ‘ ascending. He is the immediate object of faith,  
 ‘ as a propitiation, and with the Father and Spirit  
 ‘ the ultimate object of it, as *God over all blessed*  
 ‘ *for ever* (a).

‘ That Christ is the object of divine religious  
 ‘ worship is abundantly evident in scripture, and  
 ‘ generally allowed. All (b) the angels of God  
 ‘ are to worship him; he is the object of the be-  
 ‘ lievers faith, love, hope, prayer, and praise.  
 ‘ The scripture makes no distinction between a  
 ‘ supreme and inferior divine worship, but abso-  
 ‘ lutely forbids any religious worship to be given  
 ‘ to any other, than to the supreme God. *Thou*  
 ‘ *shalt worship the Lord thy God, and him only shalt*  
 ‘ *thou serve. My glory will I not give to another* (c).  
 ‘ Christ then is that supreme God, seeing divine  
 ‘ worship is given to him, not only with God’s  
 ‘ allowance, but by his command. *He is thy*  
 ‘ *Lord, worship thou him* (d). *That all men should*  
 ‘ *honour the Son as they honour the Father; he that*  
 ‘ *honoureth not the Son honoureth not the Father* (e).  
 ‘ Divine worship is that respect due to the divine  
 ‘ being, and given according to the will of God.  
 ‘ The perfections of God, such as infinite holi-  
 ‘ ness, goodness, power, prescience, knowledge  
 ‘ and glory, are the proper grounds and reasons  
 ‘ of it; if these be not in Christ, he has no right  
 ‘ to our religious worship; and if they be in  
 ‘ him, they are equally in him with the Father;  
 ‘ for in what is infinite there is no greater and  
 ‘ less. If then the formal reason of the worship  
 ‘ be the same, surely the worship itself is to be  
 ‘ the same; and he who is the brightness of the  
 ‘ Father’s glory and equal to God, has a right to  
 ‘ equal honour. Seeing the scriptures make no

D d d

‘ dif.

(a) Rom. ix. 5.      (b) Heb. i. 6.      (c) Matth. iv. 10.  
 Isa. xlviii. 11.      (d) Psalm xlv. 11,      (e) John v. 2, 3.

‘ difference between the blessing and honour, and  
 ‘ glory and power, ascribed to him that sitteth  
 ‘ upon the throne, and to the Lamb, I see no  
 ‘ reason why any should be made by us. All  
 ‘ creatures being obliged to give the same respect  
 ‘ to him that sits upon the throne, and to the  
 ‘ Lamb for ever and ever, surely we are safe  
 ‘ who do it, but they are very unsafe who do  
 ‘ it not.

P. 141. He says: ‘ Let us make use of this  
 ‘ doctrine to enflame our love to him and en-  
 ‘ crease our delight in him. The object before  
 ‘ us is God’s only begotten Son; the Father  
 ‘ shewed the highest love in giving such a Son ;  
 ‘ the Son manifested the highest love in giving  
 ‘ himself; and this calls for the highest love and  
 ‘ delight on our part. Had it been only a crea-  
 ‘ ture, though the highest and best of creatures,  
 ‘ that had been given and that gave himself, the  
 ‘ love and the gift had been nothing to what  
 ‘ now it is, God’s giving his own proper Son, the  
 ‘ Son of himself, who had been always his de-  
 ‘ light, and therefore deserves always to be ours :  
 ‘ may it appear that we have that love that many  
 ‘ waters cannot quench. Seeing death could not  
 ‘ abate Christ’s love to us, let not all the con-  
 ‘ tempt thrown upon him alienate our affections  
 ‘ from him : did (a) *Moses* esteem the reproach of  
 ‘ Christ more than all the treasures of *Ægypt*,  
 ‘ though Christ was not then so clearly revealed?  
 ‘ and shall we be ashamed of his truth, or un-  
 ‘ willing to lay down our estates, our reputation,  
 ‘ our lives at his feet, if thereby we may advance  
 ‘ his glory? Doubtless the apostle had very good  
 ‘ reason for (b) fixing a dreadful curse upon all  
 ‘ such as loved not the Lord Jesus Christ, and  
 ‘ (c) also for wishing grace to all such as loved  
 ‘ him

‘ him in sincerity. Did the Son of God love us  
 ‘ so well, as to dwell and die in our nature, for  
 ‘ our redemption? O then, how worthy is he  
 ‘ of our delightful love!

Many things following are largely treated on,  
 much of which might be properly cited; but I  
 must (though unwillingly) omit most of them:  
 some few things follow.

Mr. *Harrison* having discoursed largely on this  
 proposition, that ‘ as Christ is God-man in his  
 ‘ person, so he acts as God-man in his mediation,’  
 he says:

P. 161. ‘ Tho’ God the Father and the Son  
 ‘ be one in nature, yet they are distinct as to  
 ‘ their personality; and so there is a certain dis-  
 ‘ tinction between the mediator and the persons  
 ‘ between whom he mediates: the Father did not  
 ‘ take our nature and therein suffer and inter-  
 ‘ cede, but the Son; as afterwards may be more  
 ‘ fully declared: nor is the mediator the same  
 ‘ person with man, though he has the same na-  
 ‘ ture. So that although in some respects, and  
 ‘ in some instances, as has been shewed, he may  
 ‘ be said to be both a party and a mediator;  
 ‘ yet as the person of the mediator, and of those  
 ‘ between whom he mediates, is not the same;  
 ‘ a sufficient distinction between them appears,  
 ‘ and we are guarded against the Sabellian con-  
 ‘ fusion, making the person satisfied and satisfy-  
 ‘ ing the same. How they who own but one  
 ‘ person in the trinity will get clear of it, it  
 ‘ concerns them to consider.

P. 189. ‘ From the doctrine of Christ’s medi-  
 ‘ ation we may draw a father confirmation of his  
 ‘ divine personality. The same person, (a) who  
 ‘ is the express image of the Father’s person, and  
 ‘ therefore not the person of the Father himself,

D d d 2

‘ purged

(a) Heb. i. 3.



‘ purged our sins by himself: who could be the  
 ‘ image of the Father’s person, but another di-  
 ‘ vine, increated, infinite person? Man indeed  
 ‘ was created in the image of God, but is no  
 ‘ where said to be (*κατὰ τὴν τῆς ὑποστάσεως αὐτοῦ*) *the*  
 ‘ *express image of his person*, which denotes one  
 ‘ person as like another, as the impression on  
 ‘ the wax is to the engraving on the seal. If in  
 ‘ the Godhead there be but one person, (a) who  
 ‘ was it that was set up from everlasting? with  
 ‘ whom did God enter into covenant? and to  
 ‘ whom did God make promises before the world  
 ‘ was? was all this only metaphorical and figu-  
 ‘ rative? at this rate salvation by Christ will  
 ‘ soon be esteemed no other, nor better. Or  
 ‘ was the eternal transaction between God and an  
 ‘ antemundane creature? where doth the scripture  
 ‘ speak of such an one? and upon how slender a  
 ‘ bottom must our hopes and happiness have  
 ‘ been built? if, when one creature had ruined us,  
 ‘ our happiness had been put into the hands of  
 ‘ another meer creature, and it had been left to  
 ‘ such an one to redeem and save us? When God  
 ‘ was manifest in the flesh, and made flesh, and  
 ‘ purchased the church with his own blood, was  
 ‘ it that person called the Father, who did all  
 ‘ this? did the same person assume our nature,  
 ‘ and not assume it, mediate with himself and  
 ‘ satisfy himself? or was it a finite, created per-  
 ‘ son (that was before any thing was made) that  
 ‘ was made flesh, that reconciled us to God, and  
 ‘ mediates with him? was the new covenant made  
 ‘ with such a person? was this (b) he in whom  
 ‘ we were chose, and in whom the grace was  
 ‘ given before the world was? If these and o-  
 ‘ ther things mentioned in scripture cannot be-  
 ‘ long

(a) Prov. viii. 24, 25, 31. Titus i. 2. (b) Eph. i. 4.  
 2 Tim. i. 9.

‘ long to any meer creature, yet all of them  
 ‘ may very fitly be applied to the person of the  
 ‘ Son, set up from everlasting, entring into co-  
 ‘ venant with the Father, assuming human nature  
 ‘ in time, and performing the whole work of medi-  
 ‘ ation between God the Father and the redeemed.

P. 228. ‘ Prop. VI. The person who suffered  
 ‘ was Jesus Christ the Son of God, not the Fa-  
 ‘ ther, nor the Holy Ghost.

‘ My text asserts that it was Jesus Christ who  
 ‘ was crucified; and the inspired writings else-  
 ‘ where abundantly confirm it. The Son of God,  
 ‘ (a) who is the heir of all things, and the bright-  
 ‘ ness of the Father’s glory and the express image  
 ‘ of his person, is he who purged our sins by  
 ‘ himself, and then sat down at the right hand  
 ‘ of the Majesty on high. Did the Father ap-  
 ‘ point himself heir of all things? &c.

Under this proposition Mr. *Hurriou* enlarges  
 in above twelve pages against Sabellianism; he  
 mentions in page 233. that the *Sabellians* assert,  
 ‘ that there is but one person in the Deity, that  
 ‘ the Father, Son and Spirit are one, not only in  
 ‘ nature but in person, and that these three were  
 ‘ incarnate and suffered death; that God was call-  
 ‘ ed Father as in heaven, Son as on earth, and  
 ‘ Spirit as an efficient power in the creature.

P. 237. He says: ‘ If the real personality of  
 ‘ Father, Son and Spirit be denied, I cannot see  
 ‘ but far greater contradictions and absurdities  
 ‘ will be justly charged upon the anti-trinitarian  
 ‘ doctrine, than can be objected against, what I  
 ‘ will venture still to call, the orthodox scheme.

‘ I would take leave to add farther upon this  
 ‘ head, that I cannot persuade myself, that the  
 ‘ God of infinite truth and wisdom would have  
 ‘ exposed us so much to error and mistake, as  
 ‘ the

‘ the whole current of the scripture doth, if Father, Son and Spirit be but one person ; and if he that was incarnate and died for us was not a person in the Godhead distinct from him to whom he offered the sacrifice, why are we never told so ? &c.

P. 239. ‘ The unity of Christ’s person as God-man has been proved before ; let any one prove from scripture the like unity of person with respect to the Father and the Holy Spirit ; that the same actions, human and divine, relating to man’s redemption, are in God’s word ascribed to the Father, or to the Holy Ghost, as are ascribed to the Son, and they will bid fair for carrying their cause ; but this I am persuaded, the ablest of the enemies of the truth can never do.

‘ But after all the Father, Word and Spirit, are said to be one (*a*) ; therefore it may be said, if one of them suffered, the others did. This text is so much against the anti-trinitarian cause, that it has been rejected, as not being part of the inspired writings. But taking it as it stands, the word [*et*] signifies one thing, one being, not one person ; so serves not the objectors purpose. That the Father and Son are one in nature is owned, but that the Father and Son should be one person, is what no language or good sense will allow ; therefore we must never suppose the great God to speak to us, in terms so contrary both to common sense, and the common sentiments of mankind. Though much more might be said upon this head, yet what has been said, I hope is sufficient to establish the truth proposed, that the person who suffered, or was crucified, was Jesus Christ, not the Father, nor the Holy Ghost.

P. 295.



P. 295. ‘ The mean opinion which some called Christians have of it (meaning the death and sacrifice of Christ) and the little trust they put in it, doubtless must be highly displeasing to God ; and if a great degree of hardness of heart had not seized them, those words would make them sensible of it ; *Of how much sorer punishment suppose you, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing* (a), or a common thing, such as the blood of an ordinary man ? Dr. Owen has well observed upon the place, that “ those by whom the efficacy of his blood, the expiation of sin by making satisfaction is denied, as it is by the Socinians (and I may add Arians) will never be able to free themselves from making this blood in some sense a common thing ; yea the contempt which hath been cast on the blood of Christ by that sort of men, which will never be expiated with any other sacrifice for ever.”

P. 322. Mr. *Hurriou* begins to discourse on the satisfaction of Christ, which he continues to page 337, he therein asserts the doctrine and answers the objections made against it by the adversaries of that important truth. And will it not appear to the satisfaction of the unprejudiced and judicious reader, that his arguments, or what he advances cannot be fairly answered upon scripture-reasoning, by the most subtle Socinian or Arian. I shall omit reciting any part of it, only refer to it.

I now

(a) Heb. x. 29.

I now proceed to extract some things from Dr. *JACOMB*'s volume of sermons, on the eighth chapter to the *Romans*, and the third verse.

*God sending his own Son in the likeness of sinful flesh, &c.*

I have reserved this author to conclude with, he being very large in the applicatory part in his inferences and uses, apprehending that such a conclusion would not only be proper, but might also be very acceptable to some persons into whose hands these sheets may fall.

P. 319. The Dr. says : ‘ Here two things are to be spoken to ; 1. *Christ was God's Son* : 2. He was *God's own Son*.

‘ First, *Christ was God's Son*. He was truly the *Son of man*, but not only the *Son of man*, for he was also *the Son of God* ; and he was as truly the latter as the former. In reference to his human nature, he is stiled the *seed of the woman* (a), the *seed of Abraham* (b), the *Son of David* (c), the *branch of the root of Jesse* (d), the *Son of man* : in reference to his divine nature he is stiled the *Son of God*. This relative appellation or title is so frequently applied to Christ, that if I should cite the several texts where it occurs, I must transcribe a great part of the new testament.

P. 321. ‘ Secondly, *Christ was God's own Son* : so 'tis here signanter, *God sending his own Son*. I have told you in the original, 'tis *the Son of himself*, or his *proper Son*, (as 'tis ver. 32.) *God is Christ's proper Father* (e), and Christ is here *God's proper Son*. He is not barely a Son, but a Son in a special and peculiar manner,

‘ *God*

(a) Gen. iii. 15. (b) Gal. iii. 16. (c) Matth. i. 1.  
(d) Isa. xi. 1. Jer. xxiii. 5, 6. Zech. vi. 12. (e) John  
v. 18.

‘ *God’s own Son*. THIS BEING A TRUTH OF VERY HIGH IMPORT, A MOST FUNDAMENTAL POINT, I will endeavour first to explain and prove it, and then to vindicate and make good its true and genuine notion against opposers.

The Dr. is very large upon what he has here proposed to do, I shall only refer to the greatest part of it, but some things must not be omitted, most of which will be but parts of paragraphs, the enlargements upon most of the heads being very long.

‘ Our Lord Jesus Christ is *God’s own Son*, whether you consider him comparatively and relatively (I mean, in reference to other sons) or absolutely as he is in himself, abstractly considered from all other sons.

1. Consider him comparatively : and so he is thus stiled to difference or distinguish him from all other sons.

Towards the conclusion of this paragraph, which is pretty large, the Dr. says :

‘ But he saith, *I ascend to my Father, and your Father*, thereby intimating that there was a difference betwixt God’s being a Father to him, and a Father to them. And so indeed there is a vast one, for he is the Father of Christ by nature and by eternal generation ; but he is the Father of saints only by grace, by adoption and regeneration, which also are not eternal but accomplished in time. Thus in this comparative notion Christ may be called God’s own Son.

P. 322. ‘ 2. Consider him absolutely and abstractly from all other sons, so he is God’s *own proper Son*. It will be asked how and wherein ?

Speaking of some notions of Christ’s sonship, he says :



P. 323. ' There must be therefore something  
 ' higher than this intended in this glorious title of  
 ' *God's own Son*. What may that be? *Answ.* That  
 ' *Christ was* (and is) *God's natural and essential*  
 ' *Son*, that he was in a peculiar manner begot-  
 ' ten of him, in his eternal generation, that  
 ' he did participate of the Father's own na-  
 ' ture and essence, that he was a Son coequal, co-  
 ' essential, coeternal with *God the Father*.

' To draw all into as narrow a compass as may  
 ' be: Our Lord Jesus is *God's own Son*, as *God*  
 ' *the Father did from all eternity, in an ineffable*  
 ' *manner, beget him in his own divine essence.*

The Dr. having mentioned several modes of  
 expression and notions, with respect to this incom-  
 prehensible mystery, he says:

P. 324. ' Well I (for my part) will not ven-  
 ' ture too far into these great depths: that Christ  
 ' is *the Son of God*, yea thus the Son of God (as  
 ' hath been laid down) is evident enough; but he  
 ' that will engage in a curious inquisition into all  
 ' particulars resulting from or referring to Christ's  
 ' natural and eternal sonship, will find at last he  
 ' attempted that which was infinitely too high  
 ' for him.

' Contenting ourselves therefore with this more  
 ' general explication of it, and not launching out  
 ' too far into particulars, that we may be the  
 ' more firmly rooted in the belief of this great ar-  
 ' ticle of the christian faith, (*viz.*) that Christ  
 ' is *the natural and eternally begotten Son of God*,  
 ' (and therefore called his *own Son*) it will be ne-  
 ' cessary for us to look into the word of truth  
 ' to see what foundation we have there for this  
 ' our belief: for it would be equally dangerous  
 ' for us to believe it if the word doth not affirm it,  
 ' as not to believe it if the word doth affirm it.

' I shall

‘ I shall desire you therefore to weigh the following scriptures.

Most of the Dr’s enlargements on the several scriptures must be passed over, the substance of them are to be found in the foregoing pages ; but some passages which may cast a further light upon the text, and as expressive of his apprehension of the great importance of the doctrine, the reader has as follow.

P. 325. ‘ On *Psalms* ii. 7. *The Lord hath said unto me, thou art my Son, this day have I begotten thee.*

‘ I concur with those who do not understand it of this or that particular, determinate day or time, but make it to point to and be expressive of eternity. This eternity is but one day or but one continued now, in which there being no succession, whatever God doth from eternity, he may be said to do it now or to day : so here, *this day have I begotten thee*, that is, *from everlasting*. True indeed, the word itself (in its first and strictest sense) doth not signify or import *eternity* ; yet because in this place it must be interpreted according to the matter spoken of, therefore here it must have that signification, the nature of the thing so determining it. For God’s begetting of his Son being an immanent act, it must (as all acts of that nature are) be from everlasting : and it being spoken after the manner of men, it must be so understood as may best suit with the nature of God, and with the nature of the thing which it speaks of. When therefore you read [*thou art my Son, this day have I begotten thee*] ’tis as if God had said, O my Son I own thee to be so before the world, and I here attest, that *from all eternity I have begotten thee*, and that thou art my Son by eternal ge-

‘ *neration*. And thus the great lights of the an-  
 ‘ cient church in their contests with the Arians did  
 ‘ make use of and expound it.

P. 326. He says, (referring to what precedes)  
 ‘ If we look into the new testament this will  
 ‘ yet be more clear. There Christ is stiled the  
 ‘ *only begotten of the Father*, which title the evan-  
 ‘ gelist *John* often repeats; the other evangelists  
 ‘ speak much of Christ’s manhood and of his  
 ‘ birth as man, but *John* is altogether taken up  
 ‘ with the godhead of Christ, and with his *eter-*  
 ‘ *nal generation* as the *Son of God*; (whence  
 ‘ *Nyssene* saith of him, that he did indeed θεολο-  
 ‘ γειν; and some think he was from hence called  
 ‘ *John* the divine.) In reference to which he  
 ‘ calls him over and over God’s *only begotten Son*,  
 ‘ (as you see (a). Now how is Christ *the only*  
 ‘ *begotten Son of God*? surely it must be in re-  
 ‘ spect of some extraordinary way and manner of  
 ‘ his sonship peculiar to himself; and what can  
 ‘ that be but that which I am upon?

P. 328. ‘ There are *three properties* (if the two  
 ‘ first be not one and the same) belonging to  
 ‘ Christ in his sonship which are incommunicable  
 ‘ to any other: as,

‘ 1. He is a *Son co-equal with his Father* (a):  
 Which has been largely insisted on before.

P. 329. ‘ 2. *Christ is a Son co-essential with the*  
 ‘ *Father*. He is not only like him, but of the  
 ‘ same nature and essence with him, not only  
 ‘ under some resemblance of God (ὁμοίσις), but  
 ‘ under a perfect identity and oneness of essence  
 ‘ with God (ὁμοίσις): *I and my Father are one* (b).  
 ‘ Hence he is stiled the image (the essential and  
 ‘ substantial image) of God (c). This was that  
 ‘ great truth which the *Nicene* fathers asserted  
 ‘ and

(a) John i. 14, 18. Chap. iii. 16, 18. 1 John iv. 9.  
 (b) John v. 18. (c) Col. i-15. Heb. i. 3.



and maintained with such renowned courage and zeal.

‘ 3. Christ is the *co-eternal Son of God the Father*. Christ was eternally a Son, there never was any time when he was otherwise, or when he began so to be, *ἐκ ἧν ὅταν ἐκ ἧν* (as the ancients used to express it). If the Father was eternal and always a Father, then the Son was eternal and always a Son, for relatives must be simultaneous. This was that which greatly troubled and vexed *Arius* so often to hear the orthodox speaking of, *semper Pater, semper Filius, simul Pater, simul Filius*, (I say) this offended him very much, (as appears by what he himself wrote in his letter to *Eusebius*): but the thing is never the less true because he was offended at it.

P. 330. ‘ But all this being vehemently denied and opposed by some, and it highly concerning us truly to apprehend and firmly to believe a thing of so high a nature, upon these considerations I judge that it will not be enough barely to assert the truth, but it will be necessary also to hear what opposers say against it, and how they endeavour to undermine it; give me leave therefore to spend some time about that.

‘ I think I may confidently and warrantably affirm, that amongst all the articles of faith which make up the christian religion, not any one of them ever met with so much opposition, and was the ground of so many and so fierce disputes, as this great article which refers to the Godhead of Christ, and to his being the natural and essential Son of God. They who know any thing of what hath passed in former times in the matters of religion, know what contests there were about it in the first ages of the church:

‘ church: in the very infancy of the gospel fa-  
 ‘ tan stirred up some (as *Ebion*, *Cerintbus*, &c.)  
 ‘ to oppose it, for it being the great fort and bul-  
 ‘ wark of christianity, he would be sure first  
 ‘ to make his batteries against it. But things  
 ‘ never came to their full height till about 300  
 ‘ years after Christ, when *Arius* and his party  
 ‘ with great zeal (such as it was) set themselves  
 ‘ against it, boldly denying Christ to be God, or  
 ‘ the *eternal Son of God*. After a long flux of  
 ‘ time, these controversies were pretty well com-  
 ‘ posed, yea the church had (in a great measure)  
 ‘ after its sharp conflicts, gained the belief of  
 ‘ this fundamental truth, and was in the quiet  
 ‘ possession of it.

And here he mentions the rise of *Socinus*, and  
 proceeds to state and answer the objections of the  
 Socinians ; but the design of this not immediate-  
 ly regarding them, I shall pass all over that re-  
 lates only to them, except a few passages.

P. 338. ‘ Christ was the Son of God before his  
 ‘ resurrection, but the manifestation thereof was  
 ‘ when God raised him from the dead ; till then  
 ‘ his sonship and glory had been very much veil-  
 ‘ ed and hid, but then it broke forth like the  
 ‘ sun after it had been shut up under a dark and  
 ‘ thick cloud : then God owned him as his own  
 ‘ Son before all the world, and made it to ap-  
 ‘ pear who and what he was. And this is that  
 ‘ which the apostle aimed at in the place cited ;  
 ‘ his only design there being to prove, that God  
 ‘ had given the world sufficient evidence that  
 ‘ Christ was his very Son ; and amongst other e-  
 ‘ vidences of it he instances in the miraculous rai-  
 ‘ sing of him out of the grave : so that the be-  
 ‘ getting in *Psal.* ii. and in *Acts* xiii. are of a  
 ‘ quite different nature, the one being proper as  
 ‘ rela-

relating to the thing itself, the other improper as relating only to the declaration or manifestation of the thing. We argue from the proper and primary sense of the words [*Thou art my Son, &c.*] the adverse party from their improper and secondary sense (as the apostle makes use of them in that place). In the scripture-dialect several things are said to be done when they are declared and manifested to be done: so *Paul* brings in Christ as begotten at the day of his resurrection, because it was then declared that he was the eternally begotten Son of God.

P. 340. ‘ But why then (some may say) is this place (referring to *Heb. v. 5.* mentioned before) so often repeated in the new testament?

‘ I answer, not only because ’tis applied to the several declarations of Christ’s sonship, but also to shew that all which the Father did to and for Christ was all to be resolved into his eternal sonship as the ground thereof: he was raised again because he was the Son of God, exalted to great honour and dignity because he was the Son of God, intrusted to be mediator because he was the Son of God; all was grounded upon this his relation. And therefore when ever such great things are brought in concerning Christ, this text is mentioned as pointing to that sonship which was the ground of them, but not to assert that they were the ground of it.

‘ 4. *Though the glory which the Father hath conferred upon Christ, (as king, prophet, and priest) be very great, yet it will not reach that which is wrapped up in his being the proper and only begotten Son of God.* Sonship and office are different things, and the highest office (even of  
‘ medi-



‘ mediator) can never come up to what is in son-  
 ‘ ship by eternal generation.

P. 344. ‘ Thus I have both laid down the truth,  
 ‘ and also made it good against opposers : and now  
 ‘ the false grounds and notions of Christ’s son-  
 ‘ ship being removed, the true ground and no-  
 ‘ tion of it is the more evident, (*viz.*) that *he is*  
 ‘ *God’s own Son*, as he *partakes of his essence*, and  
 ‘ *was from everlasting begotten by him*. He that  
 ‘ would read full and large discourses upon this  
 ‘ great subject, let him peruse the writings of  
 ‘ those \* worthy instruments whom God hath  
 ‘ raised up and enabled to assert and defend it :  
 ‘ if any think I have been too long, or have un-  
 ‘ necessarily troubled myself and the reader about  
 ‘ it, I must (for several reasons) crave leave to  
 ‘ differ from them. We cannot say too much,  
 ‘ or too often go over those things in which the  
 ‘ honour of God’s own Son (our lord and master)  
 ‘ and the good of souls are so highly concerned.  
 ‘ Give the Socinians and Arians their due (’tis  
 ‘ but a sad commendation) all along they make  
 ‘ their thrusts at the very heart of religion, they  
 ‘ fight against neither great nor small, but only  
 ‘ against

\* Those the Dr. mentions are some foreign divines, and some  
 of our own nation, among the latter is Dr. *Cheynell* (who is  
 quoted several times before by the Dr. His book which is referred  
 to bears this title, *viz.*

The divine trin-unity of the Father, Son, and Holy Ghost,  
 or the blessed doctrine of three co-essential subsistents in the  
 eternal godhead, without any confusion or division of the di-  
 stinct subsistences or multiplication of the most single and eter-  
 nal godhead, &c.

He was one of the assembly of divines at *Westminster*, and  
 was esteemed a very considerable man in his time. He is  
 full and clear on the doctrine of the second person in the blessed  
 trinity, being the proper and eternal Son of God by nature  
 and eternal generation. There is with the doctrinal part very  
 much in a way of application, and what is practical ; for several  
 reasons I omit citing any thing from him.

against the great King of all the world, the very Son of God whom they strike at in his deity, eternal sonship, incarnation, satisfaction, in what not? Surely we cannot too much endeavour to antidote men against their desperate soul-destroying venom and poison, especially in times wherein men seem more than ordinarily to incline to close with their pestilent opinions; upon which considerations I would encourage myself to hope, that such who are friends to Christ and Souls will put a candid interpretation upon what hath been done.

The Dr. proceeds by way of application.

P. 349. He says, ' Is Christ thus God's own Son ? I infer then.

' 1. *That he is God*: not a meer titular or nuncupative God, not a God by office only, not a made God (a contradiction in the adject); but he is God truly, properly, essentially. Which great truth is most strongly asserted and proved by various convincing Arguments against Jews, Arians, Socinians, all the opposers of it; I must not engage in so vast a subject, I'll only argue from this relation wherein Christ stands to God, as he is his own Son, which indeed by itself is sufficient (if there was nothing more) to demonstrate his Godhead. He who is the true Son of God, and such a Son of God is truly God, but Christ is the true Son of God, and such a Son of God, (his own Son) therefore he is truly God, &c. The Apostle joins the true Son and the true God together, therefore the argument is good; *We know that the Son of God is come, and hath given us an understanding that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ: this is the true God, and eternal life.* I

F t f

do

‘ do not say that every Son of God is God, for  
 ‘ the Saints are Sons and yet not God: but  
 ‘ I say he who is such a Son as God’s own, pro-  
 ‘ per, natural, consubstantial, coessential, only  
 ‘ begotten Son, he is God; where-ever this Sonship  
 ‘ is, there’s the Deity or the divine essence: now  
 ‘ Christ is thus God’s Son therefore he is God.  
 ‘ What the Father is as to his nature, that the  
 ‘ Son must be also; now the first person, the  
 ‘ Father of Christ, is God, whereupon he too  
 ‘ who is the Son must be God also. A Son al-  
 ‘ ways participates of his Father’s essence, there  
 ‘ is betwixt them ever more an identity and one-  
 ‘ ness of nature; if therefore Christ be God’s Son  
 ‘ (as hath been fully proved) he must then needs  
 ‘ have that very nature and essence which God  
 ‘ the Father hath; insomuch, that if the second  
 ‘ person be not really a God, the first person is  
 ‘ but equivocally a Father. Therefore he him-  
 ‘ self tells us, *I and my Father are one* (a); where  
 ‘ he is speaking of a far higher oneness than  
 ‘ that of consent or will only. Christ being both  
 ‘ the natural Son of God, and also his Son by  
 ‘ eternal generation, that makes the thing un-  
 ‘ questionable.

P. 351. ‘ 2. Is Christ *God’s own Son*? I infer,  
 ‘ surely then he is a very great and glorious  
 ‘ person.

The enlargement hereon I shall only refer to.

P. 252. ‘ 3. Was Christ *God’s own Son*? I in-  
 ‘ fer, certainly then the work of redemption was  
 ‘ a very great work.

What follows on this head I also pass over.

P. 353. The Dr. says: ‘ So much for the first  
 ‘ use by way of inference).

‘ 2. Was Christ *God’s own Son*? let me from  
 ‘ hence urge a few things upon you.

‘ 1. Study



‘ I. Study Christ much in this relation, that  
 ‘ you may know him as the proper, natural,  
 ‘ essential Son of God. The knowledge of Christ  
 ‘ (in whatever notion you consider him) is very  
 ‘ precious, it was so to *Paul* who *determined not*  
 ‘ *to know any thing save Jesus Christ* (a), &c.  
 ‘ and who *counted all things but loss, for the ex-*  
 ‘ *cellency of the knowledge of Jesus Christ* (b): but  
 ‘ to know him as he stands in this near relation  
 ‘ to God, as *God’s own Son*, O this is precious  
 ‘ knowledge indeed! Now (first) you have heard  
 ‘ much of him, read much of him, but do you  
 ‘ know him, and know him as the *eternal only-*  
 ‘ *begotten Son of God*? This is that truth upon  
 ‘ which all religion depends, in which you have  
 ‘ the very heart and spirit of the gospel, upon  
 ‘ which the whole stress of your happiness is laid,  
 ‘ ’tis one of the most fundamental articles of  
 ‘ the christian faith, and yet will you be igno-  
 ‘ rant of it?

‘ Some (c) tell us, that the knowledge and be-  
 ‘ lief of Christ’s sonship (according to the parti-  
 ‘ culars wherein it hath been opened) is not ne-  
 ‘ cessary to salvation: I’ll not engage in this con-  
 ‘ troversy (wherein some do as much affirm as  
 ‘ others deny) but this I say, it being so mo-  
 ‘ mentous a truth in itself, and the scriptures  
 ‘ speaking so much of it, and giving so much  
 ‘ light about it, ’tis of great concern to all who  
 ‘ live under gospel-revelation to endeavour to  
 ‘ know as much of it as the height of the thing, and  
 ‘ the lowness of their capacities will admit of.

‘ And because I would hope, that there are  
 ‘ some whose thoughts are taken up about  
 ‘ it, and who desire to arrive at a fuller know-

F f f 2

ledge

(a) 1 Cor. ii. 2.  
Episcopius.

(b) Phil. iii. 8.

(c) Socinus and

ledge of it, therefore to such I would commend  
three things by way of direction.

1. In all your enquiries and searchings into  
Christ's sonship (especially into the ground and  
mode of it, *viz.* eternal generation) be sure  
you keep within the bounds of sobriety. I  
mean this, take heed that in this deep mystery  
you *be not wise above what is written* (a), that  
you do not therein consult your own purblind  
and carnal reason, but scripture revelation al-  
together. Pray study it, but in so doing do  
not pry too far into those secrets which God hath  
locked up from you, content yourselves with  
what he hath revealed in his word and stay  
there.

'Tis both sinful and also dangerous for poor  
shallow creatures to venture too far into these  
depths, where if they once lose their bottom  
(the written word) they drown themselves pre-  
sently ; there's no clue but that to guide us in  
this labyrinth. That Christ is the Son of God is  
very clear ; that he is the Son of God by eternal  
generation is very clear ; but will you be inquisi-  
tive further to know what this generation is ?  
what can your reason (the scripture being silent  
about it) say of that ? O go not too far there ! Hu-  
man reason (consider'd as meerly natural) is  
a very incompetent judge of this divine and  
sublime mystery, a mystery to be adored by  
faith, not to be comprehended by reason ; *who*  
*shall declare his generation* (b) ? I may make  
use of this text (though possibly the generation  
mentioned in it be not that which I am treating  
of) : for I much incline to think that it here  
notes, that numerous issue and seed that Christ  
should have upon the preaching of the gospel,

ra-

(a) 1 Cor. iv. 6.

(b) Isa. liii. 8.

rather than his being eternally begotten by the  
 Father; yet 'tis very well known that several  
 of the *Fathers* take it in the latter sense, they  
 making this to be the meaning of the words,  
 who can be able to understand in himself, or  
 to declare to others the hidden, ineffable, in-  
 comprehensible generation of the *Son of God*?  
 surely none can. Without controversy this, as  
 well as Christ's incarnation, is a *great mystery* (a).  
 O therefore I advise you to be very humble and  
 sober in all your disquisitions about that. There  
 are two things in reason which you must always  
 oppose and beat down, *viz.* the curiosity of it (for  
 it loves dearly to be prying into God's ark,  
 into things which he sees good to lock up from  
 the creature), and the pride of it (for it also  
 loves to sit upon the bench as judge of the  
 matters of faith, to be giving out its decrees  
 and edicts as to believing or not believing):  
 now do not you give way to it in either of  
 these respects, in your most earnest desires af-  
 ter knowledge still keep within the compass of  
 what the word reveals, and let the word alone  
 command and order your faith; and especi-  
 ally in such profound mysteries (as that which  
 I am upon) see that these two things be done  
 by you. When I consider the several nice and  
 curious questions, which some have raised and  
 discussed concerning the generation of the Son  
 of God, I cannot but stand and wonder at the  
 pride and sauciness of the wit of man; (and so  
 far I do concur with that learned person, *E-*  
*piscopus*, in his severe censure upon these men).  
 What is more than the thing itself we must  
 humbly submit to be ignorant of; by soaring  
 too high we shall but scorch and hurt ourselves.

The



The other two heads by way of direction I only refer to.

P. 358. ‘ 2. A second branch of the exhortation shall be this ; Is Christ *God’s own Son*? then do you believe him to be such, and believe on him as such. The first we call dogmatical, the second justifying and saving Faith; the first is assent to the proposition, that *Christ is God’s own Son*; the second is reliance upon the person who is, and as he is *God’s own Son*. The first is more general and common, for all who bear the name of Christians (in some sense or other) come up to it; yet notwithstanding there is much worth and excellency in it (though not so much as in the latter); and that is absolutely necessary in order to the second; for how can he believe on Christ as the Son of God, who doth not first dogmatically believe him to be *the Son*, and *such a Son* of God? And this general faith too (as well as that which is more special) admits of degrees; for though all Christians believe it, yet some are more confirmed, rooted, stablished in the belief of it than others are. Now therefore this is what I would press upon you, to labour after a more steady, unshaken, fixed believing of this great foundation-truth. I hope you do believe it; but do you believe it in such a degree? doth not your faith sometimes waver about it? is not your assent weak and languid, attended with doubtings and questionings? are you *rooted and stablished in the faith* (a) (as of other things) so in special of this great article of the christian religion? are you come up unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ (b)? I could  
‘ most

(a) Col. ii. 7. (b) Chap. i. 2.

' most heartily wish that it was thus with you,  
 ' and with all who do profess, that they believe  
 ' Christ to be the Son of God ; but I fear it is  
 ' not so. Now (my brethren) that I may the  
 ' better excite you to labour after a full and firm  
 ' assent hereunto, consider, that one special rea-  
 ' son or end, why a great part of the new testa-  
 ' ment was written was this, that you might be-  
 ' lieve, and be confirmed in your belief of this  
 ' very thing ; *But these are written [that ye might  
 ' believe that Jesus is the Christ, the Son of God]  
 ' and that believing ye might have life through his  
 ' name (a).* You may observe concerning this  
 ' evangelist, St. John, as of all the other evan-  
 ' gelists he was most inspired in the revealing of  
 ' Christ's divine sonship, so he was also most in-  
 ' spired in the pressing of men to believe it,  
 ' and in the setting out of the weightiness of the  
 ' belief of it ; *Whosoever denieth the Son, the same  
 ' hath not the Father ; but he that acknowledgeth  
 ' the Son hath the Father also (b).* *Whosoever shall  
 ' confess that Jesus is the Son of God, God dwelleth  
 ' in him, and he in God (c).* *Who is he that over-  
 ' cometh the world, but he that believeth that Jesus  
 ' is the Son of God (d) ?* What a mighty stress did  
 ' this great apostle lay upon it ! O how doth it con-  
 ' cern all upon the considerations (laid down by  
 ' him) to live under a steady belief of Christ's be-  
 ' ing the *Son of God* ! indeed this is the founda-  
 ' tion-truth ; Christ himself is the personal founda-  
 ' tion, and this truth (not exclusively, but e-  
 ' minently) is the doctrinal foundation ; to both  
 ' of which that famous, and so much controvert-  
 ' ed text is applicable ; *I say also unto thee that  
 ' thou art Peter, and upon this rock I will build my  
 ' church, and the gates of hell shall not prevail a-  
 ' gainst*

(a) John xx. 31.      (b) 1 John ii. 23.      (c) Chap. iv. 15.  
 (d) Chap. v. 5.

' gainst it (a). Upon *this rock*? what rock doth  
 ' Christ mean? was it *Peter* personally consider-  
 ' ed, or was it *Peter* and his successors? (as some  
 ' would have it, they meaning by these succes-  
 ' sors the popes of *Rome*, whom I trust I shall  
 ' never close with in this interpretation, so long  
 ' as it is *this rock*, and not *this sand*); undoubt-  
 ' edly (let but persons be unbyassed, and not wed-  
 ' ded to parties and opinions, calculated for  
 ' worldly designs and interests) nothing is more  
 ' clear than that by *this rock* we are to understand  
 ' either the person of Christ, or that doctrinal  
 ' proposition, which *Peter* had laid down concern-  
 ' ing him (*Thou art Christ; the Son of the living*  
 ' *God* (b), after which it immediately follows;  
 ' *Upon this rock I will build my church*); or else  
 ' we may put them together, and take in both;  
 ' upon this person and this faith the church of  
 ' God is built, and therefore it shall stand fast for  
 ' ever: so that according to this exposition  
 ' (which is with great strength defended by our  
 ' protestant divines) this sonship of Christ is the  
 ' foundation-truth; and therefore no wonder  
 ' that in all ages the zeal of the church hath been  
 ' so much engaged therein. For 'tis very well  
 ' known, that in its drawing up of creeds and  
 ' summaries of faith, this one article (*viz.* Christ's  
 ' being the co-essential, co-eternal, only begot-  
 ' ten Son of God) hath ever been put in, (wit-  
 ' ness the Nicene, Constantinopolitan, Athanasia-  
 ' n Creeds) because this was judged a thing most  
 ' necessary to be believed. And indeed there is  
 ' not any one branch of the christian faith, which  
 ' the church hath gained more out of the fire  
 ' (after much trouble and opposition) than this  
 ' one. Nay, this was that very truth, for the  
 ' owning and asserting of which (above any o-  
 ' ther

(a) Matth. xvi. 18.

(b) Ver. 16.



ther) our blessed Lord *lost his life* (as you may plainly see by the evangelical (a) history.)

P. 361. ' By all this you see of what great moment and importance this truth concerning Christ's sonship is. And (to add yet one thing further) pray look to that grand seducer and enemy of Christ and of the christian faith. I mean *Mahomet*; of whom we read that he also set himself to his utmost to oppose and decry the sonship of Christ. He was willing to grant Christ to be a great prophet, but by no means to be the very Son of God; this particularly and expressly he principled his followers against in his ridiculous *Alcoran*, and (b) he gave them in special command, *to worship one only God, and to honour Christ as the Word of God, but not as the Son of God.*

' From all these premises I infer, is this such a foundation truth, and shall not we firmly assent to it? hath the church with such zeal contended for it, and shall we yet doubt of it? do Heathens, Jews, Turks, so much oppose it, and shall not we Christians (who have and own scripture-revelation) steadily believe it? hath Christ sealed it with his blood, and yet shall we stagger about it? have we such attestations from God and man, and yet shall there be questionings and reasonings in our souls against it? *If we receive the witness of men the witness of God is greater; for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God, hath the witness in*

G g g

' him-

(a) John xix. 7. Mark xiv. 61, &c. (b) *Constantinensis* dic illis, Deum unum esse, necessarium omnibus, & incorporeum: qui nec genuit, nec est generatus, nec habet quenquam sibi similem. *Azoar*. 122. *Alcor.* in *Bibliandri*. Edit. p. 183. Vide *Cribrat. Alcorani*, per *Nicol. de Casa* lib. 1. c. 10, 11, 13, 14, &c. See Dr. *Pearson* on the Creed. p. 272.

‘ himself: he that believeth not God, hath made  
 ‘ him a liar, because he believeth not the record that  
 ‘ God gave of his Son (a).

‘ But some will say to what purpose is all this?  
 ‘ who questions whether Christ be God’s own  
 ‘ Son?

I answer, O that there was not too much need  
 ‘ of this advice! many poor souls think they  
 ‘ do fully and firmly believe it, and yet ’tis to  
 ‘ be feared they do not; and the truth is, that  
 ‘ weakness which is in our faith of adherence  
 ‘ proceeds (in part) from that weakness that is  
 ‘ in our faith of assent, much of that dejected-  
 ‘ ness which is upon our spirits under trouble,  
 ‘ and of those inward sinkings under the sense  
 ‘ of guilt comes from one of these two causes,  
 ‘ either we do not revive upon our thoughts, or  
 ‘ else we do not fixedly believe in our hearts that  
 ‘ Christ is God’s Son and his own Son: and (as  
 ‘ to loose and common professors) if ever Ari-  
 ‘ anism (old or new) should get upon the throne  
 ‘ (which God forbid!) I fear the belief of Christ’s  
 ‘ godhead and eternal sonship would soon be laid  
 ‘ aside. O therefore I would be very earnest with  
 ‘ you to get your faith yet more and more  
 ‘ strengthened and confirmed about it.

‘ But though this be very good, yet ’tis not  
 ‘ enough: besides the believing of Christ to be  
 ‘ the Son of God, there must be believing on  
 ‘ Christ as the Son of God. You find in scrip-  
 ‘ ture that saving faith is described by its special  
 ‘ reference to Christ as standing in this relation;  
 ‘ so, *the life which I now live in the flesh, I live*  
 ‘ *[by the faith of the Son of God] who loved me,*  
 ‘ *and gave himself for me* (b): why doth the a-  
 ‘ postle thus express it by the faith of the Son of  
 ‘ God?

(a) 1 John v. 9, 10.

(b) Gal. ii. 20.

\* God? I answer, partly because Christ the Son  
 \* of God is the efficient and *author of faith* (a),  
 \* partly because this Son is the great object of  
 \* faith, and partly because faith in its essential  
 \* act doth very much eye Christ as thus related  
 \* to the Father, for 'tis a believing or relying  
 \* upon him as the Son of God. 'Tis very usual  
 \* in the gospel where it speaks of believing, to  
 \* mention Christ with it as standing in this re-  
 \* lation ; *this is his commandment, that we should*  
 \* *believe on the name of [his Son] Jesus Christ* (b).  
 \* *These things have I written unto you that believe*  
 \* *on the name of [the Son] of God, that ye may*  
 \* *know that ye have eternal life ; and that ye may*  
 \* *believe on the name of [the Son] of God* (c). God  
 \* *so loved the world that he gave his only begotten*  
 \* *Son, that whosoever believeth in him* (as the only  
 \* *begotten Son) should not perish, but have everlast-*  
 \* *ing life* (d). O what a person is God's own  
 \* Son for sinners to believe on ! what an all  
 \* sufficient Saviour, how able to save to the ut-  
 \* most (e) must he needs be who is God and  
 \* man ! the Son of God, and the Son of  
 \* man. And indeed 'tis not enough barely to be-  
 \* lieve on Christ, but there must be such a be-  
 \* lieving on him as may in some measure be  
 \* answerable to this his relation ; is he *God's own*  
 \* *Son* ? at what a rate should we believe ? what  
 \* a faith should we act upon him ? what great  
 \* things should we expect for him and from him ?  
 \* can any thing be too high for our faith, when  
 \* we have the proper natural Son of God in our  
 \* eye, as its basis and foundation ? Saints should  
 \* have their faith raised, not only upon the en-  
 \* couragement of the promises, but also upon  
 \* the consideration of Christ's person as he is

G g g 2

\* so

(a) Heb. xii. 2.

(b) 1 John iii. 23.

(c) Chap. v. 13,

(d) John. iii. 16,

(e) Heb. vii. 25.



‘ so near and dear to God. I have formerly  
 ‘ observed, how our apostle in the text rises  
 ‘ higher and higher in the setting forth of the  
 ‘ love of God: he says God sent, and there was  
 ‘ love; he sent his own Son, there was more  
 ‘ love; this own Son he sent in the likeness of  
 ‘ sinful flesh, there was yet more love; and  
 ‘ this he did for this end, that he might for  
 ‘ *sin condemn sin in the flesh*, &c. there was the  
 ‘ very top and zenith of love. Now as there  
 ‘ is a rise in these things in the setting off the  
 ‘ love of God, so there is also a rise in them in  
 ‘ their several engagements and encouragements  
 ‘ to us to believe in Christ, and to believe in  
 ‘ him yet more firmly and fiducially: he was  
 ‘ sent, therefore we must believe; he was (and  
 ‘ is) *God’s own Son*, therefore we must the ra-  
 ‘ ther and the more strongly believe, he *took*  
 ‘ *our flesh*, here’s an higher argument for an  
 ‘ higher faith; in that flesh he condemned sin,  
 ‘ performed all that the law commanded, suffer-  
 ‘ ed all that the law threatned, what a faith doth  
 ‘ this call for? Now if notwithstanding all this,  
 ‘ it shall yet be either no believing, or but  
 ‘ faint-believing, both will be sad, (though in a  
 ‘ great disparity, for the faint-believing is un-  
 ‘ answerable to what is revealed and uncomfort-  
 ‘ able to the saint, but the no-believing is dam-  
 ‘ nable to the sinner.)

‘ 3. Is Christ *God’s own Son*? how then should  
 ‘ all honour and adore him! certainly upon this  
 ‘ sonship the highest, yea, even divine adoration  
 ‘ itself is due to him. Is he a Son? such a Son?  
 ‘ the Son of such a Father? the greatness of his  
 ‘ person arising from that high and near rela-  
 ‘ tion wherein he stands to God, calls for the  
 ‘ highest respect, reverence, veneration which  
 ‘ angels

' angels or men can possibly give unto him.  
 ' Besides this, 'tis the absolute will of the Father  
 ' that all should honour his Son even as they ho-  
 ' nour himself (a) : for he having the same na-  
 ' ture and essence with the Father, the Father  
 ' will have him have the same honour which he  
 ' himself hath : which whosoever denies to him  
 ' reflects dishonour upon the Father, who will  
 ' not bear any thing derogatory to the glory of  
 ' his Son. 'Tis a known story that of the car-  
 ' riage of *Amphilochius* to the emperor *Theodosius* ;  
 ' he had petitioned the emperor to be severe a-  
 ' gainst the Arians, to discountenance and sup-  
 ' press them, because in their opinions they did  
 ' so much disparage the Son of God, but could  
 ' not prevail : whereupon he made use of this  
 ' device, coming one day into the presence of  
 ' the emperor and of his son *Arcadius* (who now  
 ' ruled jointly with his father) he made his hum-  
 ' ble obeisance to the emperor himself and  
 ' shewed him all reverence ; but as for his son he  
 ' passed him by, shewed him no respect at all,  
 ' rather dealt derisively with him, stroking him  
 ' upon his head and saying to him (in a way  
 ' of contempt) *salve & tu fili* : the emperor up-  
 ' on this was much offended, sharply reproves  
 ' *Amphilochius* for his affront to his son, &c.  
 ' whereupon the good man vindicates his car-  
 ' riage, plainly telling the emperor he had given  
 ' reverence enough to his son. And now the  
 ' emperor was more incensed, commands him  
 ' with great indignation to be thrust out of his  
 ' presence, &c. which whilst some was doing,  
 ' *Amphilochius* turned himself to the emperor and  
 ' said thus, O emperor ! thou being but a man canst  
 ' not bear the contempt or disparagement of thy son ;  
 ' how dost thou think the great God can bear that

con-

‘ contempt of his Son which the Arians cast upon  
 ‘ him? The emperor was much affected at this,  
 ‘ begged the bishop’s pardon, commended his  
 ‘ ingeny, and did that now which he refused to  
 ‘ do before. The inference is undeniable, if  
 ‘ great men stand so much upon the giving of  
 ‘ all honour and due observance to their sons,  
 ‘ much more will the great God stand upon the  
 ‘ giving of all due honour and reverence to his  
 ‘ own and only Son : O therefore let Christ be  
 ‘ highly adored and honoured by you ! If you  
 ‘ ask me, how ? I answer, every honouring of  
 ‘ him is not sufficient, but it must be such as  
 ‘ may suit with his infinite majesty and greatness ;  
 ‘ you must conceive of him as God, as the na-  
 ‘ tural and eternal Son of God, and according  
 ‘ to that honour which is due to him as such, so  
 ‘ you must honour him. The apostle speaks of  
 ‘ some who *when they knew God they did not glo-*  
 ‘ *rify him as God* (a) ; so some pretend to give  
 ‘ some glory to Christ, but they do not glorify  
 ‘ him as God : O this is that which you must  
 ‘ come up to, to adore and reverence Christ in  
 ‘ such a manner as may be suitable to his na-  
 ‘ ture and relation, as he is the infinite God and  
 ‘ the eternal only begotten Son of God ; and  
 ‘ what honour can be high enough for such a  
 ‘ person ?

‘ But more particularly there’s a twofold ho-  
 ‘ nour which you must all give to Christ :

‘ 1. *The honour of worship.*

This having been largely insisted on before is here passed over.

P. 367. ‘ 2. There’s the honour of obedience  
 ‘ which you must also give to Christ. This is  
 ‘ annexed to the declaration of his sonship, at  
 ‘ the same time in which the Father attested that  
 ‘ Christ



Christ was his Son, he enjoyned obedience and  
 subjection to him; *this is my beloved Son in  
 whom I am well pleased*, (what follows?) *hear ye  
 him* (a): this hearing of Christ is the creatures  
 obeying of him in all his holy laws, commands  
 and institutions; and so it is as if God had  
 said, here's a person whom I own for my Son  
 (in a special and peculiar way) whom there-  
 fore I have set as *my king upon my holy hill of  
 Zion* (b), into whose hands I have put *all  
 power* (c), upon whose shoulders I have laid  
 the *government* (d), therefore I charge you to  
 hear him, and to yield all obedience and sub-  
 jection to him. O sirs! 'tis God himself (and  
 not such a poor worm as I) who requires this  
 of you; it must be reverence, and it must be  
 obedience too, this high relation of Christ calls  
 for both; and believe it, without this obedience  
 he that is God's Son will never be your Sa-  
 viour, for *being made perfect, he became the au-  
 thor of eternal salvation unto all them* (and to  
 none but them) *that obey him* (e). I have  
 spoken much to press believing on this Son up-  
 on you, but let me add, there must be obey-  
 ing of him as well as believing on him: obe-  
 dience is not so of the very essence of faith,  
 but that faith may very well be defined with-  
 out it, yet 'tis an inseparable adjunct, or con-  
 sequent, or fruit of faith; and these two do  
 always concur in the subject, though they be  
 different in themselves, and have a different  
 influence upon justification and salvation. But  
 that which I aim at is this, since Christ is the  
*Son of God*, and this is clearly revealed to  
 you, since this Son hath made known to you  
 in the holy gospel what his will and pleasure  
 is

(a) Matth. xvii. 5. (b) Psalm ii. 6. (c) Matth. xxviii. 18.  
 (d) Isa. ix. 7. (e) Heb. v. 9.

' is, how he would have you to live, what to  
 ' do, what to shun; I beseech you now to hearken  
 ' to him, comply with him in all his excellent  
 ' commands, give up yourselves in an universal  
 ' subjection to his blessed laws. let there be an  
 ' obediential frame of heart to his whole will :  
 ' this is indeed to honour him, and to honour  
 ' him in such a way, as best answers *his sonship*  
 ' *to God, and his lordship over you.*

' 4. Is Christ no lower a person than God's  
 ' *own Son* ? what cause have we then to admire  
 ' and wonder at the greatness of God's love in  
 ' his sending of him ! Here's a glass indeed to  
 ' transmit and represent unto us the love of  
 ' God, O how shall we get our hearts affected  
 ' with it ! what thankfulness in us can bear any  
 ' proportion to the mercy before us ! For God  
 ' to send, to send a Son, such a Son, in such a  
 ' manner (as follows in the words) here's the  
 ' wonder of wonders ; God never did the like  
 ' before, and he will never do the like again,  
 ' (and blessed be his name there is no need he  
 ' should ! )

' And his end in sending this Son was as gra-  
 ' cious as the person whom he sent was glorious :  
 ' surely here was love, great love, even to the  
 ' degree of infiniteness ! Millions of angels were  
 ' nothing to one Son, to one *such Son* : the near-  
 ' er the relation was betwixt God and Christ,  
 ' the greater was the affection shown to us ;  
 ' Christ, God's own Son, his only begotten  
 ' Son, the Son of his love who lay in his bo-  
 ' som, had been his delight from everlasting ?  
 ' for him to be sent to recover and save man  
 ' (vile, sinful, wicked, undone man ! ) the Son  
 ' to be employed for the servant, the slave, the  
 ' enemy ? O astonishing mercy ! O admirable  
 ' goodness and condescension ! How may we

' here

‘ here cry out, *Lord! what is man that thou art*  
 ‘ (thus) *mindful of him? and the son of man, that*  
 ‘ *thou makest (this) account of him (a)? Here was*  
 ‘ *God’s so loving of the world, so as can never*  
 ‘ *be expressed; he so loved the world, as that he*  
 ‘ *gave his only begotten Son, &c. (b) So loved the*  
 ‘ *world? what is there in this so? why so inex-*  
 ‘ *pressibly, so unconceivably. In this was mani-*  
 ‘ *fested the love of God towards us, because that*  
 ‘ *God sent his only begotten Son into the world, that*  
 ‘ *we might live through him; herein is love, not*  
 ‘ *that we loved God, but that he loved us and sent*  
 ‘ *his Son to be the propitiation for our sins (c).*  
 ‘ *God owned it as a great discovery of Abraham’s*  
 ‘ *love to him, when upon his command he was*  
 ‘ *willing to offer up his only begotten son; but*  
 ‘ *(alas!) how infinitely short did that come of*  
 ‘ *his own love in his sending and parting with*  
 ‘ *his only begotten Son for the good of sinners?*  
 ‘ *here he intended to give out the highest mani-*  
 ‘ *festation of his grace, and he hath done it to*  
 ‘ *purpose. The heavens and the earth were once*  
 ‘ *called upon (d) to be filled with astonishment*  
 ‘ *because of the ingratitude of a sinful people;*  
 ‘ *may not now heaven and earth, angels and*  
 ‘ *men, all creatures whatsoever, be called upon*  
 ‘ *to be filled with astonishment because of the stu-*  
 ‘ *pendous love of God? O Christians! what in-*  
 ‘ *fluence hath this upon your dull and sluggish*  
 ‘ *hearts? what are you made of, that you are no*  
 ‘ *more (in the sense of it) drawn out in bles-*  
 ‘ *sing, loving, admiring of God? Pray (if there*  
 ‘ *be any holy ingenuity in you) take some pains*  
 ‘ *with yourselves, that you may be much more*  
 ‘ *affected with it, and give not over till you have*  
 ‘ *such thoughts and affections (upon God’s send-*  
 ‘ *H h h ing*

(a) Psal. viii. 4. Psal. cxliv. 3. (b) John iii. 16.  
 (c) 1 John iv. 9, 10. (d) Isa. i. 2.



‘ *ing his own Son*) raised in you, as may in some  
 ‘ measure answer to those thoughts and affections  
 ‘ which you shall have about it when you shall  
 ‘ be in heaven.

‘ So much for exhortation ; the third and last  
 ‘ use shall be for comfort : and surely here is  
 ‘ ground of strong consolation to believers, that  
 ‘ which may highly conduce to the furthering of  
 ‘ their joy and the strengthening of their faith.  
 ‘ You who are such, study this sonship of Christ,  
 ‘ dwell upon it often in your most serious thoughts,  
 ‘ and then tell me whether you do not find that  
 ‘ solid support and comfort from it which you de-  
 ‘ sire and need.

The Dr. has several heads under this use, and  
 with which he concludes the subject ; but I must  
 only refer to them, citing the words he concludes  
 with, *viz.*

P. 370. I have done with this high and most  
 ‘ evangelical truth, *The Lord Jesus is God’s own*  
 ‘ *Son* ; upon which I have been somewhat large,  
 ‘ partly because of the excellency of the argu-  
 ‘ ment itself, and partly because of the great  
 ‘ opposition made against it. *Grace be with you,*  
 ‘ *mercy and peace from God the Father, and from*  
 ‘ *the Lord Jesus Christ [the Son of the Father], in*  
 ‘ *truth and love* (a).

I fully determined, as I said before, to have  
 ended these citations with Dr. *Jacomb*, and pur-  
 posed to have recited nothing from any author  
 now living, only what is from Mr. *Abraham*  
*Taylor* as introductory. But having lately pe-  
 rused a small treatise published some years since by

*Dr. MARRIAT,*

I have been for some reasons induced to alter  
 my resolution, and shall take leave to add some  
 cita-

citations from this author, hoping they will be acceptable and useful.

The Dr's discourse is intitled, *The exalted Saviour, or Jesus Christ the Lord and God of true believers.*

Being several sermons upon *John* xx. 28.

‘ *And Thomas answered and said unto him, my Lord and my God.*

P. 3. The Dr. says: ‘ They are a few famous words of vast importance, in as much as they present to our consideration the sovereignty and lordship, the divinity and Godhead of our blessed Redeemer. *Thomas* acknowledges and confesses him to be first his Lord, and then his God. Whereupon a great commentator makes this remark, *That no man can rightly receive the Mediator as Lord, if he does not acknowledge him also as God* (a). Our submission to the sovereign power and dominion of Christ, depends upon our belief of his eternal Godhead. *Grotius* observes that this is the first time of Christ's being publicly owned as God by the apostles, (for it is known, that before his sufferings he industriously concealed his Godhead) which, says he, was afterwards common to his disciples, and the primitive Christians. *Beza* says of this text, that in the gospels there is not a more express place concerning the invocation of Christ as the true God. And *Musculus* upon it declares, that this place alone is abundantly sufficient *ad refellendam Arii insaniam*, to refute the Arian heresy. And if *Thomas* had here ascribed to our Saviour more than his just rights, if Jesus were not truly God as well as Lord, he would surely have reprimanded his disciple for the

H h h 2

‘ un-

(a) Calvin *in loc.*

‘ undue invocation ; whereas it is approved, if  
 ‘ not applauded, in the following verse, as *Pisca-*  
 ‘ *tor* observes. From it therefore I may fairly  
 ‘ derive the ensuing proposition or doctrine, which  
 ‘ I intend the foundation of this whole discourse ;  
 ‘ namely, that Jesus Christ is the Lord and God  
 ‘ of true believers. If *Thomas* did well, we in  
 ‘ imitation of him cannot err ; what was come-  
 ‘ ly and commendable in one, is not presump-  
 ‘ tuous and criminal in other of Christ’s disci-  
 ‘ ples : with safety we may, and in duty we are  
 ‘ bound to profess with the apostle, Jesus Christ  
 ‘ is our Lord, is our God.

P. 25. ‘ *Thomas* in the text, with approbation  
 ‘ from Christ, calls him his God ; from whence  
 ‘ the other part of the proposition arises ; that  
 ‘ Jesus Christ is the God of true believers. If  
 ‘ Christ was a God to one disciple, he is a God  
 ‘ to all his disciples : the God of *Thomas* is the  
 ‘ God of all saints. My God, is the voice of  
 ‘ faith to Christ, a comely confession in the  
 ‘ mouths of all the faithful ; and no more than  
 ‘ the Redeemer’s due. It is a wrong to Christ,  
 ‘ and justly we incur his displeasure thereby,  
 ‘ when shame or fear shall entrench upon his  
 ‘ high prerogative, and cause his followers to  
 ‘ draw back, and with-hold the glory from him  
 ‘ which is due to his name. Confession of Christ  
 ‘ before men, is a duty incumbent upon believ-  
 ‘ ers ; and we deprive him of the principal ex-  
 ‘ cellency in that confession, if we refuse to ac-  
 ‘ knowledge and confess with the apostle, that  
 ‘ he is our God. Now we had need be well  
 ‘ assured of this truth ; for it is very evident,  
 ‘ that Jesus Christ was a true and real man, came  
 ‘ and conversed in the world as other men, suf-  
 ‘ fered, and lay in the grave, rose again and  
 ‘ ascend-



' ascended as a man, and, as to outward appear-  
 ' ance was nothing more than a man. If then  
 ' we have the strongest assurance that he was a  
 ' man like ourselves, we had need be careful,  
 ' and look well to the foundation of our faith,  
 ' before we believe in, and receive him, as God.  
 ' For if we have not convincing proofs of his  
 ' divinity, we shall stand condemned of God for  
 ' gross idolatry, and in the eye of the world for  
 ' ridiculous folly, in worshipping and trusting  
 ' a creature as ourselves, mistaken, through idlen-  
 ' ness or ignorance, for the living and true God.  
 ' Idleness occasions the accepting, and embracing  
 ' the interpretations of scripture we have ready  
 ' prepared to our hand by the labours of others;  
 ' and hence this mischief arises, that we bottom  
 ' our faith upon the unexamined decisions of  
 ' men; not the infallible truth of the sacred  
 ' oracles. And ignorance is the mother of bi-  
 ' gottry, and makes us tenacious retainers to  
 ' imbibed principles, without a due examination  
 ' of the grounds upon which we have received  
 ' them. Therefore I have judged it convenient  
 ' to lay before you a scripture account of this  
 ' grand article of our christian faith, that you  
 ' may see upon what stable foundations it stands,  
 ' and what substantial reasons the true believer  
 ' has to alledge for his conduct in this important  
 ' affair, while he calls the redeemer his God, serves  
 ' and adores him as such, and believes him to  
 ' be, with the Father and Spirit, the one only  
 ' eternal God over all, blessed for ever. *Amen.*

The Dr. mentioning some particulars respecting  
 the blessed trinity, as previous to what relates to  
 the Godhead of Jesus Christ; among other things  
 which might be properly and usefully cited, he  
 says:

P. 32. ‘ 3. The doctrine of the eternal trinity is not therefore untrue, because it is dark and mysterious. As perspicuity is not a rule to measure the truth of propositions by, so obscurity is far from arguing their falshood. Truth is not to be rejected because it cannot be comprehended. Every one will acknowledge, that the puzzling intricacy of a proposition in *Euclid*, which cannot be cleared in the eyes of an idiot, or child, does not at all detract from its truth, so the inconceivable depths in the trinity assail not, nor any ways injure the truth of that doctrine, because men, who are but idiots, and children with God, are at a loss about it. For as a master of the science is able to demonstrate the truth of that abstruse proposition, which the rude and unimproved mind can see nothing into ; so it is much more easy and reasonable to suppose that Almighty God (who is, as a father speaks, *Ipse unus idoneus sibi testis* (a), the alone commensurate witness to himself) may propound to our faith propositions above the reach of our reason, and comprehend in himself what is vastly beyond the conception of the most exalted creatures, and to them plainly incomprehensible. Reason is not to be used as a mistress, but as a handmaid to revelation ; and to assent to the truths of scripture, not meerly upon sight of their intrinsick evidence, but upon the veracity of God who reveals them. Nothing in the world is more reasonable than this, that we trust the Lord upon his own credit, and believe a proposition because the God that cannot lye has affirmed it. It becomes us to be humble learners in religion’s school, and silent adorers of the glorious mysteries where the defectiveness of

‘ our

‘ our understanding keeps us still in the dark,  
 ‘ and obstructs our comprehension. If God tell  
 ‘ us *there are three that bear record in heaven, and*  
 ‘ *these three are one*, should all the men upon earth  
 ‘ declare ’tis absurd and impossible, we ought  
 ‘ to spurn at their arrogance; and whatever they  
 ‘ oppose to the sayings of God, reject it with  
 ‘ indignation. If the scriptures declare that Je-  
 ‘ sus Christ is the true God, if we find such a  
 ‘ text in our bibles, God has said it, and we  
 ‘ are bound to believe it, in defiance to all the  
 ‘ objections of men. And the reason is at hand,  
 ‘ because the single testimony of God is of great-  
 ‘ er weight in the ballance of truth, than the  
 ‘ united voice of created nature against it. The  
 ‘ infallibility of God should in reasonable minds  
 ‘ bear down and preponderate all opposition.  
 ‘ To say it affronts our faculties as an argument  
 ‘ against a truth which God has revealed, is a  
 ‘ bold indignity offered to his glorious Majesty;  
 ‘ for this were to stand in competition with God,  
 ‘ and set up ourselves as adequate measurers and  
 ‘ judges of truth. And whence does the affront  
 ‘ complained of arise? not from any thing in the  
 ‘ truth itself, but from the depravity of our  
 ‘ vainly boasted faculties, and from the opposi-  
 ‘ tion and enmity in which, by the fall, the car-  
 ‘ nal mind is placed against God.

‘ 4. The doctrine of the eternal trinity is an  
 ‘ old eternal truth. It is not an upstart conceit  
 ‘ or a new invention of men, but a revealed ar-  
 ‘ ticle of faith delivered with the first to the saints,  
 ‘ taught by the blessed apostles, and universally  
 ‘ received in the best and purest ages of christia-  
 ‘ nity. And it is no small satisfaction to serious  
 ‘ christians, to observe the concurrence and har-  
 ‘ mony of the generality of great and good men  
 ‘ in receiving this truth, which bears the whole  
 ‘ weight



• weight of their expectations and happiness : be-  
 • cause it cannot be supposed consistent with the  
 • goodness and wisdom of God to suffer his saints  
 • all, or far the greatest part of them, so blindly  
 • to mistake his mind and meaning, in a point  
 • that very tenderly touches his honour, and so  
 • nearly concerns their own salvation. It is con-  
 • trary to the gracious nature and glorious attri-  
 • butes of God to guide his people into error :  
 • and if the doctrine of the trinity be an error,  
 • it is a great and dreadful one.

P. 36. ‘ And those that represent it as almost  
 • an indifferent thing, of no important conse-  
 • quence, whether we believe the Son and Spirit  
 • to be equal with the Father or no, do greatly  
 • disparage their judgment or honesty in the eyes  
 • of considerate men. Now is it possible to i-  
 • magine that God should suffer all his churches  
 • to go into such a destructive error ; I might  
 • say, lead ’em into it ? for to speak of what lies  
 • before us, the Godhead of the Son, scripture  
 • is so express and open in asserting the divinity  
 • of Jesus Christ, that it is scarcely possible for  
 • an honest plain reader to question it, if he be-  
 • lieves the scriptures. Says the bible, Jesus  
 • Christ is the true God ; and if the bible was  
 • written for the use of the common people (and  
 • not entrusted only in the hands of learned men,  
 • whose wit and subtlety can wrest and colour all,  
 • and dig strange interpretations out of plain texts)  
 • sure it is that common capacities, which under-  
 • stand propositions in the obvious plain sense of  
 • the words, can think no otherwise but that he  
 • is the true God : and so they are, if that be  
 • an error, not to say designedly, at least una-  
 • voidably lead by the Holy Ghost into it ; which  
 • is blasphemy to assert.

The Dr. shewing that there are two natures in the person of Jesus Christ, after having proved it from several texts of scripture (the reason of passing over which is obvious to those who have read the foregoing pages) says:

P. 53. ‘ Once more, *Jesus Christ, this is the true God, and eternal life* (a). This text may be called *crux Ariana*, the death of Arianism. While this text abides in our bibles, a believer will not want a rock to build his faith in and upon. To refer *he, &c.*, to him that is true, besides the gross fault in construction, infers a scandalous battology in expression. *We are*, says the apostle, *in him that is true*, or in the true God; this true, or true God is the true God. What sense is contained in, or purpose served by, the Words so abominably perverted and explained? No, this man, this Jesus, is the true God, truly God as well as man.

‘ 4. I have the longer insisted upon the proof of this proposition, *There are two distinct natures in the person of Jesus Christ*, not only to refute the madness of such as hold him to be a meer man, or of *Eutyches* who confounded his natures; but also to serve another more valuable design, and that is, that hereby we may be able upon solid foundations to answer all that is objected by *Arians* against the supreme divinity of Christ from those scriptures which represent him inferior to the Father. How vainly do we find them insulting from *John xiv. 28. My Father is greater than I*. Who ever disputed the truth of what *Elibu* advances, *God is greater than man* (b)? *I go to the Father*, says Christ in the words immediately foregoing. Who goes to the Father? It cannot be spoken of his divine nature, for that was never absent from the Fa-

I i i

‘ ther,

' ther, but one with him, eternally his delight.  
 ' It is, I go to the Father who am absent from  
 ' him, inferior to him, the human nature, with  
 ' regard whereunto my Father is greater than I.  
 ' Tell the adversaries that every passage in the  
 ' word of God, which speaks an inferiority in  
 ' Christ to the Father, is to be understood only  
 ' in reference to his human nature, as mediator,  
 ' and man! It is a very unjust and confused way  
 ' of reasoning, to argue indistinctly from what is  
 ' said of the human, against the supremacy of the  
 ' divine nature of Christ.

## C H A P. IX.

' *Some scripture evidences of the eternal Godhead of*  
 ' *Jesus Christ.*

' SECT. I. That there are two different na-  
 ' tures united in the person of our Saviour, is  
 ' demonstrably evident by what has been alrea-  
 ' dy alledged from the holy scriptures: and that  
 ' the superior nature in Christ is truly divine,  
 ' may also with ease be collected from thence;  
 ' but I must not pass so high and important a  
 ' subject without laying before you still clearer,  
 ' and yet more cogent demonstrations of the e-  
 ' ternal power and Godhead of our Lord Jesus  
 ' Christ. It is not in my present purpose to ex-  
 ' haust the scriptures, and pursue the argument  
 ' in its utmost length: many antient and later  
 ' authors you may have recourse to, who are  
 ' minded to see in one view a collection of all the  
 ' scriptures that bottom our faith in this great ar-  
 ' ticle: I shall content myself to offer a few un-  
 ' contestable arguments, sufficient to confirm your  
 ' faith, and to shew that the better nature in  
 ' Christ is a divine, uncreated nature; that he is  
 ' equal



' equal with the Father in power and glory ;  
 ' and if the scripture is credible, that he is, with  
 ' the Father and Spirit, the one only living and  
 ' true God. Now supposing any man should be  
 ' so far beside himself as to deny the Godhead of  
 ' the Father, and assert him inferior to the Son  
 ' and Spirit, let all the arguments that can be  
 ' drawn out of scripture be produced to prove  
 ' that the Father is God, it would not be pre-  
 ' sumption to undertake by the self same argu-  
 ' ments to prove the Godhead of the Son. Yea,  
 ' let the wisest philosopher distinguish the eternal  
 ' God from a creature ; let him lay down all the  
 ' peculiar marks and distinguishing properties of  
 ' God that can be suggested, and I will adven-  
 ' ture to say, that all those marks and proper-  
 ' ties are attributed in scripture to Jesus Christ.  
 ' Whatever proofs can be urged to prove that  
 ' God is God, the same are to be found in the  
 ' scriptures as proofs and evidences that Jesus  
 ' Christ is God. To joyn issue a little upon this  
 ' matter ; I argue as follows.

' 2. The light of nature will teach us, that  
 ' the creator of all things is the eternal God :  
 ' or that God is to be known by this peculiar  
 ' and undeceiving mark, he is the creator of all.  
 ' He, from whom every creature in the whole  
 ' university of beings took its beginning, himself  
 ' never had any. Ask the gentile philosophers  
 ' by whom the world was created, they will an-  
 ' swer unanimously, By the power of God (a).  
 ' No man ever made a question of that proposi-  
 ' tion, *He that built, or created, all things is*  
 ' *God* (b). I believe in God the Father Almight-  
 ' y, maker of heaven and earth : no doubt the  
 ' Almighty God, because the maker of all things.

I i i 2

' Now

(a) See *Plat. in Tim. Senec. ad Lucil. Cic. de Nat. Deor.*  
 (b) *Heb. iii. 4.*

‘ Now scripture says of Jesus Christ, that he is the  
 ‘ maker of heaven and earth, the creator of all  
 ‘ things ; therefore scripture says of Jesus Christ,  
 ‘ that he is the Almighty God. That all things  
 ‘ were made by Jesus Christ, a few texts shall  
 ‘ suffice to evince ; *By him were all things created,*  
 ‘ *which are in heaven, and which are in earth,*  
 ‘ *both visible and invisible, whether they be thrones*  
 ‘ *or dominions, principalities or powers ; all things*  
 ‘ *were created by him, and for him* (a). Jesus  
 ‘ Christ is the maker of invisible as well as of vi-  
 ‘ sible things ; of all the angels in heaven, as  
 ‘ well as of this aspectable world, and all the  
 ‘ inferior creation. All things were made, not  
 ‘ only by him, but *εἰς αὐτὸν*, for him ; a word of  
 ‘ great weight. The end of God in making the  
 ‘ world, was his own glory : *The Lord has made*  
 ‘ *all things for himself* (b), for the illustration of  
 ‘ his infinite glory. Heaven and earth declare  
 ‘ the glory of God. *All things are εἰς αὐτὸν*, for  
 ‘ him, or to him (c). Now if he by whom, and for  
 ‘ whose glory the worlds were made, is the li-  
 ‘ ving God, then is Jesus Christ, who made the  
 ‘ worlds for himself, for the manifestation of his  
 ‘ own glory, that living and ever blessed God ;  
 ‘ *all things were made by him, and without him was*  
 ‘ *not any thing made that was made* (d). If all  
 ‘ made things were made by Jesus Christ, ’tis ri-  
 ‘ diculously absurd to say that he is a made thing ;  
 ‘ for that is to make him the maker of himself.  
 ‘ Did *David* imagine that he was addressing him-  
 ‘ self to a creature, or was it ever disputed that  
 ‘ he speaks to the supreme God ? O my God, thy  
 ‘ years are throughout all generations ; of old hast  
 ‘ thou laid the foundation of the earth, and the  
 ‘ heavens are the works of thy hands (e) ; and yet  
 ‘ this

(a) Col. i. 16.

(b) Prov. xvi. 4.

(c) Rom. xi. 36.

(d) John i. 3.

(e) Psa. cii. 24, 25.

‘ this supreme creating God is the eternal Son,  
 ‘ if the Holy Ghost may be allowed a good in-  
 ‘ terpreter of scripture; *To the Son he says, —*  
 ‘ *Thou Lord in the beginning has laid the founda-*  
 ‘ *tions of the earth, and the heavens are the works of*  
 ‘ *thy hands* (a). Now if the creation of all things  
 ‘ be granted a demonstration of the Father’s  
 ‘ Godhead, why not also of the Son’s? Reason is  
 ‘ reason wheresoever it is found. It is not rea-  
 ‘ soning, but wrangling, to hold that for de-  
 ‘ monstration in one case, which must pass for  
 ‘ nothing in another. If you enquire, did the  
 ‘ Father make the world and the Son too? I an-  
 ‘ swer, yes; and the Holy Ghost also; and yet  
 ‘ the world had but one maker, because these  
 ‘ three are one God. All the blessed persons in  
 ‘ the trinity are jointly concerned, and equally  
 ‘ effective, in the acts and operations *ad extra*  
 ‘ as divines speak.

‘ 3. That he who existed, or had a being from  
 ‘ eternity, is the living and true God, admits of  
 ‘ no dispute among divines, and philosophers.  
 ‘ *Thales* being asked what is God? answered,  
 ‘ what never had a beginning (b). God is a ne-  
 ‘ cessary being; and what is necessarily must  
 ‘ needs be eternally. The eternity of God is a  
 ‘ print of nature upon the minds of men; as is  
 ‘ delicately spoken by the *Roman* orator, *Quæ*  
 ‘ *nobis natura informationem ipsorum deorum dedit,*  
 ‘ *eadem insculpsit in mentibus ut hos æternos & beatos*  
 ‘ *haberemus* (c); the same nature that gives us our  
 ‘ knowledge of God has engraven it on our  
 ‘ minds, that he is blessed and eternal. ’Tis im-  
 ‘ possible for the mind of man to conceive of  
 ‘ any thing eternal but God. A little reason  
 ‘ will shew us, that an eternal creature is a flat  
 ‘ con-

(a) Heb. i. 8, 10. (b) Τὸ ἀγέννητον. *Diog. Laert. L. 1.*

(c) *Cic. de Nat. Deor. L. 1.*



' contradiction. If therefore it is revealed in  
 ' scripture of Christ that he is eternal, we are  
 ' bound to believe his supreme divinity ; and this  
 ' I think is very evidently done : what else can  
 ' be the meaning of those words of Christ, *I am*  
 ' *Alpha and Omega, the beginning and the ending,*  
 ' *which was, and is, and is to come, the Almighty*  
 ' *(a).* *Christus hic loquitur* (says Beza) *ut Deus*  
 ' *eternus* ; Christ speaks here as the eternal God,  
 ' in his majesty. Nor can any good sense be  
 ' made out of this text without it: for how is  
 ' he *Alpha*, the first, if there was one before  
 ' him ; or *Omega*, the last, if there is one that  
 ' incloses and comprehends him? But not to stay  
 ' upon a text that has any obscurity, I shall turn  
 ' you to some that are sun-beams for brightness.  
 ' How should we go about to prove from scripture  
 ' the eternity of God? Where shall we find a  
 ' clear convincing text? The strongest expression  
 ' of God's eternity in all the bible, is that in  
 ' *Psalms xc. 2. Before the mountains were brought*  
 ' *forth, or ever thou hadst formed the earth, and*  
 ' *the world, even from everlasting to everlasting,*  
 ' *thou art God. From everlasting (b) ;* now this  
 ' very word, and almost the whole expression,  
 ' is used concerning Christ, *I was set up from*  
 ' *everlasting (c), &c.* If then the being that is  
 ' from everlasting is the eternal God, as is most  
 ' certainly true ; and if the scripture testifies of  
 ' Christ that he is from everlasting, then the  
 ' scripture tells us that Jesus Christ is the eternal  
 ' God. 'Tis a saucy injury put upon the sacred  
 ' words of God, and a most unfair way of rea-  
 ' soning from scripture, to give what diffe-  
 ' rent constructions we please to the same words.  
 ' He

(a) Rev. i. 8.

(b) מְלִצְמָה.

(c) מְלִצְמָה. Prov.

' He is a bold prevaricator, and distorts the scrip-  
 ' tures, who shall dare to say, that from ever-  
 ' lasting, when spoken of the Father, signifies  
 ' from all eternity; but the same word, when  
 ' spoken of the Son, shall signify only a great  
 ' while ago. Can a text be mentioned in all the  
 ' bible, where any creature is said to be from e-  
 ' verlasting? Now when it is only spoken of God,  
 ' and we find it also of the Son, the reason is  
 ' strong, that the Son is, in the account of him  
 ' that indited the scriptures, most truly God.  
 ' Again, it is said confessedly of Christ, *His go-  
 ' ings forth have been of old, from everlasting* (a).  
 ' Here there is a little variation of the word,  
 ' but manifestly in favour of the cause I contend  
 ' for. It is, from the days of eternity (b). And  
 ' could a stronger expression be invented or used  
 ' to convey his eternal existence to our thoughts?  
 ' Some think it imports the eternal generation of  
 ' the Son; as *Thou art my Son, this day have I  
 ' begotten thee* (c); which God spake to his Son  
 ' from eternity; he could say to him this day,  
 ' from everlasting. Men do not adhere to scrip-  
 ' ture, but strain and wrest the words of scrip-  
 ' ture, that would make from everlasting, and  
 ' from the days of eternity, to carry in them no  
 ' more than a limited time when applied to the Son,  
 ' though acknowledged every where else to be in-  
 ' capable of any other meaning than from all e-  
 ' ternity. They force upon the plainest words  
 ' of God a preconceived sense and meaning of  
 ' their own, and would impose upon us their idle  
 ' fancies instead of the determinations of God. If  
 ' they are resolved to shut their eyes, and act  
 ' under the warping constraint of prejudicate no-  
 ' tions, who can help it? The faultiness is not in  
 ' scrip-

(a) Mic. v. 2.    (b) מִיָּמֵי עוֹלָם.    (c) Psalm ii. 7.

• scripture, but in their own prepossessions; a-  
 • rises not from ambiguity in the oracles of God,  
 • but from the perverseness of their own minds,  
 • and the voluntary darkness of their understand-  
 • ings.

• 4. That immutability is God's property and  
 • prerogative, the force of reason will convince us  
 • with a very little exercise of it: for what exists  
 • unchangeably exists of necessity, and consequent-  
 • ly is from eternity. An unchangeable being which  
 • had a beginning, is palpable nonsense: for  
 • who does not see a change in the creature from  
 • nothing into being, and presently apprehend  
 • a capacity of daily changes; at least, at the  
 • Creator's pleasure? God speaks in his royalty  
 • when he says, *I am the same, I change not.*  
 • We know him to be the living God, because  
 • he is *without variableness, or shadow of turn-*  
 • *ing* (a). Every creature is capable of changes;  
 • but not so the eternal Creator; relative are  
 • not real alterations. Now if this be al-  
 • so affirmed in scripture of Jesus Christ; if  
 • there he is represented as unchangeably the  
 • same, then the scripture proclaims him the  
 • living God, who alone is immutable. And  
 • this glorious attribute is as clearly given in  
 • scripture to the Son as it is to the Father. *Je-*  
 • *sus Christ the same yesterday, and to day, and for*  
 • *ever* (b). This text, if it had been spoken ge-  
 • nerally of God, or particularly of the Father,  
 • would have passed universally for a noble and  
 • beautiful description of his immutability; and  
 • to unbyassed minds it will have the same force,  
 • and carry the same idea of the Son. He is the  
 • same yesterday, that is (says a great man) from  
 • eternity; and he is the same for ever, that is,  
 • to eternity. And Junius thus remarks upon  
 • the



' the place. Hence it appears that Jesus Christ  
 ' is the true eternal God, because the sameness  
 ' of essence is justly collected from the sameness  
 ' of attributes. See a yet fuller scripture, *They*  
 ' *shall perish but thou shalt endure ; yea, all of*  
 ' *them shall wax old like a garment, as a vesture*  
 ' *shalt thou change them, and they shall be changed ;*  
 ' *but thou art the same, and thy years shall have*  
 ' *no end* (a). Thou art subject to no alterations,  
 ' obnoxious to no spaces of time ; but stedfastly  
 ' from all eternity continuest the same unchange-  
 ' able God, and for evermore, as the words are  
 ' well paraphrased in the *Dutch* annotations. It  
 ' is evident, that the person spoken to in this  
 ' text, is no other than the unchangeable God ;  
 ' nor did the Jews ever dream of a creature be-  
 ' ing the object of this invocation ; nor can they  
 ' pertain to any but the supreme God. Now  
 ' these very words are spoken to the eternal Son ;  
 ' *To the Son he says — they shall perish, but thou*  
 ' *remainest ; and they all shall wax old as a gar-*  
 ' *ment, and as a vesture shalt thou fold them up,*  
 ' *and they shall be changed ; but thou art the same,*  
 ' *and thy years fail not* (b). Thence it follows  
 ' that the scripture account of the Son is, that  
 ' he is the unchangeable and supreme God.

' 5. That immensity and omniscience peculiarly  
 ' belongs to God, is unquestionable : I joyn these  
 ' attributes of God together, because they are  
 ' reciprocally included in each other. If God  
 ' be immense, that is to say, essentially, every  
 ' where present, this necessarily infers his omni-  
 ' science, or knowledge of all things that are  
 ' every where in being, or action. And if God  
 ' be omniscient, and know the most minute and  
 ' secret things in the whole sphere of nature,  
 ' thence it is plain, he is immediately present in

K k k

' every

(a) Psalm cii. 26, 27.

(b) Heb. i. 8, 11, 12.

every place, and fills the world with his un-  
 measureable essence. *Jovis omnia plena* (a),  
 all things are full of God, said the poet of  
 old. And the moralist nobly speaks to this  
 purpose; *prope Deus est, tecum est, intus est. Ita*  
*dico, Lucili, sacer intra nos spiritus sedet bonorum*  
*malorumque nostrorum observator, & custos* (b).  
 God is nigh thee, God is with thee, God is with-  
 in thee: the sacred spirit sits within us, my *Lu-*  
*cilius*, the observer and register of all our good  
 and evil. God knows all things (c), says the  
 heathen poet. Hence he also says, for God  
 is always present with us (d). These two,  
 though usually reckoned distinct among the  
 incommunicable properties of God, have such  
 a strong connection, and mutual dependence,  
 that I have thought fit to put them together in  
 the argument. Now the scripture assures us  
 that Jesus Christ is omniscient. 'Tis not an in-  
 considerable evidence what we find, *who can*  
*know the heart* (e)? the answer follows, *I the*  
*Lord search the heart, and try the reins*. The  
 same language we find in the mouth of Christ;  
*I am he which searches the hearts and reins* (f).  
 Add to this the evangelist's testimony, *Jesus*  
*knew all men, and needed not that any should testi-*  
*fy of man; for he knew what was in man* (g).  
 Nor may we omit the confession of *Peter*, who  
 upon Christ's inquiry after his love, replies,  
*Lord, thou knowest all things, thou knowest that*  
*I love thee* (h). Strengthen we all with the con-  
 fident assertion of the apostles, *we are sure that*  
*thou knowest all things* (i). Now as the om-  
 niscience of Christ presupposes, at least implies  
 his

(a) *Virg. Eccl. 3.* (b) *Sen. ad Lucil.* (c) *Θεὸς δὲ τε*  
*ἐν παντί καὶ ἐν ὅλῳ.* *Hom. Iliad. 4.* (d) *Παρά γὰρ Θεὸς εἰσι καὶ ἡμεῖς.*  
*12. Iliad. 3.* (e) *Jer. xvii. 9.* (f) *Rev. ii. 23.* (g) *John*  
*1. 24, 25.* (h) *Chap. xxi. 17.* (i) *Chap. xvi. 30.*

his omnipresence, so want we not authorities to assert that property of God to Jesus Christ, *he fills all in all* (a) ; or, as it is with a small variation, *he fills all things* (b). A text wrested with great violence by the Ubiquitarians, to colour their monstrous conceit of Christ's bodily presence in all places. Now if scripture teach us that Jesus Christ is immense, or every where present, omniscient, or acquainted with all things ; then the scripture teaches us, that Jesus Christ is the great omnipresent all knowing God ; and if so believing we are misled in our faith, scripture misleads us.

6. That the living God is the sole object of divine adoration and worship, is a sure and undisputed truth. For to give divine worship to a creature, is to intrench upon God's prerogative, and give the creature what is manifestly due to God alone. The adorers of saints and angels are so sensible of this, that they endeavour to distinguish away the divineness of the worship they pay them, acknowledging (c) divine worship due only to God ; *thou shalt worship the Lord thy God, and him only* (d). Therefore if scripture command us to worship Jesus Christ, scripture by such command assures us that Jesus Christ is the Lord our God. *John*, when he saw a glorious angel, says, *I fell at his feet to worship him ; and he said unto me, see thou do it not, I am thy fellow servant, worship God* (e). Divine worship to a creature cannot be excused from idolatry ; for what is idolatry but (f) the worship of an idol, or any creature in God's stead ? Now if Jesus Christ is a crea-

K k k 2

ture

(a) Ephes. i. 23.

(b) Chap. iv. 10.

(c) Λατρεία.

(d) Matth. iv. 10.

(e) Rev. xix. 10.

(f) Ειδώλων

λατρεία.



' ture, when we yield to him divine worship, and  
 ' homage, we are guilty of gross idolatry, and  
 ' he intercepts the glory of God : for our praises  
 ' and adorations are made to stop in a crea-  
 ' ture which ought to terminate only in the  
 ' blessed God. Therefore, if scripture requires  
 ' or warrants the worshipping of Christ, the au-  
 ' thor of scripture both knew him to be, and  
 ' would have us believe him to be, the living  
 ' and true God. And that such worship is au-  
 ' thorized in scripture, no man that can read will  
 ' deny : this is plain from the several parts of di-  
 ' vine worship we are directed in scripture to pay  
 ' to Christ ; such as access, faith, trust, invoca-  
 ' tion, praise, obedience, resignation, dedica-  
 ' tion, and the like, which I will not now stay  
 ' to exemplify. It is obvious to every open eye,  
 ' that we are commanded to worship him ; and  
 ' not only we, but greater beings, the noblest  
 ' part of God's creation. Every knee must bow  
 ' to Christ, of things in heaven, as well as things  
 ' on earth : *Let all the angels of God worship*  
 ' *him.* (a). This is a quotation from *Psalms*  
 ' *xcvii. 7. Worship him all ye Gods :* so the an-  
 ' gels are called from their glory and excellence.  
 ' This great Lord who is exalted far above all  
 ' gods, whose throne is established in righteous-  
 ' ness and judgment, who melts the hills at his  
 ' approaches, and burns up his enemies with fire  
 ' before him, who enlightens the world with his  
 ' lightnings, is covered with clouds and dark-  
 ' ness, and is the Lord of all the earth, as God  
 ' is majestically deciphered in that excellent  
 ' psalm ; this great Lord is our Lord Jesus  
 ' Christ, and the angels of God must all wor-  
 ' ship him. The scope of the context is, to  
 ' prove

(a) Heb. i. 6.

‘ prove the pre-eminence of Christ above the  
 ‘ angels ; and after other arguments he urges  
 ‘ this undeniable one, they all are commanded to  
 ‘ worship him: and whom should those blessed  
 ‘ spirits worship? a fellow creature? ridiculous!  
 ‘ none but that eternal God who gave them their  
 ‘ beings, and stands alone entitled to their ado-  
 ‘ rations and service. If to all this it be objected,  
 ‘ should God command us to worship a creature,  
 ‘ an angel, his command is sufficient warrant,  
 ‘ and we are bound to obey. The reply is rea-  
 ‘ dy ; that God cannot command such a thing,  
 ‘ because in itself an evil. The objection is an  
 ‘ insignificant sophism, because of the evident in-  
 ‘ consistence or inequity in the supposition. It  
 ‘ supposes what is not to be supposed ; and that  
 ‘ is a command from God to commit idolatry ; a  
 ‘ command to practise what he has positively and  
 ‘ expressly forbidden ; a command to worship a  
 ‘ creature after he has declared, thou shalt wor-  
 ‘ ship God alone. You might as well say, if God  
 ‘ should lye, we are bound to believe him ; if  
 ‘ God command us to hate himself, we are bound  
 ‘ to hate him. Who does not see the childish  
 ‘ folly of such reasoning? All the commands of  
 ‘ God consist with his infinite holiness, and are  
 ‘ founded in exactest equity. God cannot be  
 ‘ tempted with evil, or tempt us to evil, or  
 ‘ command us any thing repugnant to eternal  
 ‘ truth and justice. Now to sum up the evidence ;  
 ‘ if the Almighty Maker of heaven and earth,  
 ‘ who is from everlasting to everlasting, uncre-  
 ‘ ated and eternal, all-knowing and omnipresent,  
 ‘ unchangeable, and adored by all angels and  
 ‘ saints, be the supreme God, then is our Lord  
 ‘ Jesus Christ, who is all this in the scripture ac-  
 ‘ count of him, as I have endeavoured to mani-  
 ‘ fest ; then, I say, our Lord Jesus Christ is, ac-  
 ‘ cord-

‘ cording to the scriptures, the supreme God,  
 ‘ and believers are bound to worship him, with  
 ‘ the Father and Spirit, as the one only living and  
 ‘ true God.

## C H A P. X.

‘ *Evidences of Christ’s eternal Godhead from the ex-*  
 ‘ *ecution of his mediatorial offices, and first of*  
 ‘ *his prophetic office.*

‘ 1. Having laid before you a few demonstra-  
 ‘ tions from scripture of the eternal power and  
 ‘ Godhead of Jesus Christ, now I shall farther  
 ‘ offer some very material considerations, arising  
 ‘ from the several offices of Christ, which, as  
 ‘ our redeemer, he executes on behalf of the  
 ‘ church: and hereby you will be enabled to  
 ‘ perceive, that if we drop the article I am con-  
 ‘ tending for, we do not only confound the  
 ‘ scriptures, and cross the revelation of God, but  
 ‘ shall also be obliged to frame a new scheme of  
 ‘ religion, and alter the form of all our christi-  
 ‘ an doctrines; since the Godhead of Christ is  
 ‘ the great foundation-truth upon which the exe-  
 ‘ cution of all his offices as mediator depends.  
 ‘ And my design in the following considerations  
 ‘ is, not meerly to strengthen your faith in the  
 ‘ supreme divinity of our Lord, but also I would  
 ‘ recommend them to your serious thoughts, as  
 ‘ manifestations of the vast importance of that  
 ‘ awful article of our christian faith. Nor are  
 ‘ you here to expect a particular and copious ex-  
 ‘ plication of all Christ’s offices, in their various  
 ‘ and widely spreading branches, I shall only elect  
 ‘ and consider a few things subservient to my  
 ‘ present intention, which is to convince the be-  
 ‘ liever, that if Jesus Christ is not the true eter-  
 ‘ nal



‘ nal God, then he is not, he cannot be a Savi-  
 ‘ our to him, as the gospel represents, and as  
 ‘ he believes him to be. Jesus Christ is a pro-  
 ‘ phet, a priest, and a king, to the church of  
 ‘ God. Of each office in order.

I shall content myself with only referring to the whole of what follows, concerning the prophetic office of Christ.

# C H A P. XI. Page 80.

‘ *Evidences of Christ’s eternal Godhead from the ex-  
 ‘ ecution of his priestly office.*

Passing over some things: the Dr. says,

P. 82. ‘ Now in the priestly office of Christ we  
 ‘ are distinctly to consider his satisfaction for the  
 ‘ sins of believers; his reconciling or recommen-  
 ‘ dation of the saints to God; and his interces-  
 ‘ sion for them at the right hand of the throne  
 ‘ of the Majesty in the heavens. And none of  
 ‘ these could he effectually execute, if he were  
 ‘ no more than a creature: he should not be able  
 ‘ to satisfy, recommend, or intercede, as he has  
 ‘ done, and continues still to do, if he were not  
 ‘ the living God, the fellow and equal of  
 ‘ the Father: as I trust will manifestly appear in  
 ‘ the sequel.

‘ 2. The satisfaction of Christ by his sufferings  
 ‘ for the sins of believers, is grounded upon his  
 ‘ eternal Godhead and equality with the Father,  
 ‘ and carries a clear demonstration that he is  
 ‘ not a creature, but that he is God by nature,  
 ‘ and God from eternity. The doctrine of Christ’s  
 ‘ satisfaction is the principal and distinguishing  
 ‘ article of our christian faith; the very founda-  
 ‘ tion and pillar of all our hopes; and the quick-  
 ‘ ning spring of our comfort and confidence in  
 ‘ approaching to God. What enlivens their ad-  
 ‘ dresses,

‘ dresses, and encourages the saints to go boldly  
 ‘ to the throne of grace but this. *We have bold-*  
 ‘ *ness to enter into the holiest by the blood of Jesus (a)?*  
 ‘ *In him we have boldness, and access with confi-*  
 ‘ *dence, through the faith of him (b).* The throne  
 ‘ of glory is become a throne of grace, by the  
 ‘ influence of Christ’s attoning oblation: the mer-  
 ‘ cy-seat, so inquisitively beheld, and so asto-  
 ‘ nishingly adored by wondering angels, is  
 ‘ altogether built and established upon Christ’s  
 ‘ satisfaction. All pardoning mercy, and spiri-  
 ‘ tual comfort, flows from this adorable fountain  
 ‘ of life and peace. This administers to the saints  
 ‘ all their joy and peace in believing, and ena-  
 ‘ bles them to lift up their heads, as without spot,  
 ‘ so without fear, to God. Why the condemn-  
 ‘ ing sentence of the law should not pass and be  
 ‘ executed upon us, we have nothing else to al-  
 ‘ ledge and shew forth; no other plea but the  
 ‘ Lord’s death. Rob the spouse of Christ of this  
 ‘ important article, you rob her of all her jew-  
 ‘ els, you cloud her comforts in everlasting night  
 ‘ of confusion and sorrows; you spoil the faith-  
 ‘ ful of all their supports, and take out the mar-  
 ‘ row and fatness, the very life and quintessence of  
 ‘ the christian religion. The enemies of Christ’s  
 ‘ eternal divinity do indeed dispute and deny his  
 ‘ satisfaction for sin; easily apprehending the  
 ‘ utter inconsistency between his being a crea-  
 ‘ ture, and his attoning the offended majesty of  
 ‘ God. *Smalcus*, in the name of his brethren,  
 ‘ calls it, a deceitful, erroneous, and most de-  
 ‘ structive opinion (c): but scripture is very ex-  
 ‘ press in asserting what the deniers of the Lord  
 ‘ that bought them are very bold in gainsaying.  
 ‘ And though my intention is to argue from the  
 ‘ re-

(a) Heb. x. 19. (b) Ephes. ii. 12. (c) *Sententia fallax, erronea, & admodum perniciofa. Cat. Rac. de morte Christi.*

‘ received faith in the satisfaction of Christ, yet  
 ‘ because it is a point of prodigious importance,  
 ‘ before I proceed I shall suggest a few hints to  
 ‘ establish your faith in that noble article.

‘ 3. Consider how impossible it is, that the  
 ‘ justice of God should be aggrieved, and im-  
 ‘ paired, and suffer under everlasting wrongs  
 ‘ and injuries ; as it must of necessity, if the sin-  
 ‘ ner escape with impunity, and his sins be re-  
 ‘ mitted without a full Compensation. God is  
 ‘ as glorious in his holiness as he is in his grace.  
 ‘ Justice and holiness encompass the lofty throne  
 ‘ of God ; nor will he admit a blemish, and  
 ‘ taint in that awful attribute ; or suffer the glo-  
 ‘ ry of it to be in the least eclipsed and dimi-  
 ‘ nished ; therefore the sufferings of Christ, as a  
 ‘ propitiation for sin, are said to intend a decla-  
 ‘ ration of justice, *whom God hath set forth to be a*  
 ‘ *propitiation through faith in his blood, to declare*  
 ‘ *his righteousness* (a). The passion of Christ, be-  
 ‘ cause satisfactory, exemplifies the infinite justice  
 ‘ of God to all the intelligent world. Angels  
 ‘ and men may see and adore the perfection of  
 ‘ his justice, in that he will not pardon sin with-  
 ‘ out a compleat satisfaction. God out of Christ,  
 ‘ is a consuming fire, a dreadful, unapproacha-  
 ‘ ble, sin-avenging God : his unappealed justice  
 ‘ would scorch and burn the guilty sinner in the  
 ‘ everlasting wine-press of his indignation. But  
 ‘ now in Christ (b), he is a just God, and yet the  
 ‘ justifier of a sinner that believes in Jesus. The  
 ‘ curse of the broken covenant is fully executed,  
 ‘ and riches of grace are opened and exercised :  
 ‘ the sinner, by faith in Christ, obtains a pardon  
 ‘ in the way of justice, and sees the amiable  
 ‘ meeting of mercy and truth ; the blessed exos-  
 ‘ culation of righteousness and peace ; justice and  
 ‘ grace

L l l

(a) Rom. iii. 25.

(b) *Ver.* 26.



' grace in an equal conspiracy to absolve and save  
 ' him. Justice it self is a sure friend to the saints ;  
 ' pleads now, not against them, but for them,  
 ' and is unalterably engaged in their interest.  
 ' The utmost demands of infinitely incensed jus-  
 ' tice, are answered in the sufferings of the Son  
 ' of God. So that he is a just God even in the  
 ' dispensation of grace to believers : their glorious  
 ' head has sustained the deserved punishment of  
 ' their sins ; whereupon it is said, *God is faithful*  
 ' *and just to forgive us our sins* (a) : faithful to  
 ' his promise, and just to his Son. In the par-  
 ' don of sin, God is not to be considered meerly  
 ' as a creditor, who may cancel a debt, and dis-  
 ' charge the debtor at his pleasure ; as *Socinus*  
 ' vainly contends : but we are also to consider  
 ' him as a rector and righteous lawgiver, who  
 ' is concerned to maintain his authority, and  
 ' vindicate the honour of his government ; and  
 ' sins are to be considered, not only as debts,  
 ' but as offences and trespasses against his holy  
 ' law, which he will always magnify, and make  
 ' for ever honourable : this is the constant doc-  
 ' trine of the reformed ; and is admirably proved  
 ' more at large by *Grotius* and *Stillingfleet* (b),  
 ' who excel among many others that have handled  
 ' this argument. I shall content my self with  
 ' offering to your consideration some scriptures  
 ' that manifest the satisfaction of Christ ; not  
 ' staying to open and enlarge upon them, lest I  
 ' be diverted too long from the purpose in view.  
 ' Christ himself at the institution of the eucha-  
 ' rist says, *this is my blood which is shed for many*  
 ' *for the remission of sins* (c). Agreeably the  
 ' apostle, *in whom we have redemption through*  
 ' *his blood, the forgiveness of sins* (d). And in the  
 ' fore-

(a) 1 John i. 9. (b) *Grot. Defens. Fid. cath. c. 17.* Bishop  
*Stillingfleet* of satisfaction. (c) Mat. 26, 27. (d) Eph.  
 i. 7.

' foregoing prophecy, *the Lord has laid upon him*  
 ' *the iniquities of us all* (a). Which is more par-  
 ' ticularly and strongly expressed by saint Peter,  
 ' *who his own self bare our sins in his own body*  
 ' *upon the tree, that we being dead to sin might live*  
 ' *unto righteousness, by whose stripes ye were healed*  
 ' (b); alluding to the prophet's expression, *He*  
 ' *was wounded for our transgressions, he was bruised*  
 ' *for our iniquities; the chastisement of our peace*  
 ' *was upon him, and with his stripes we are healed*  
 ' (c). And he is said to be made sin, because  
 ' the sacrifice for it; and because he bare the  
 ' guilt or punishment of it: *God made him to be*  
 ' *sin for us, who knew no sin, that we might be*  
 ' *made the righteousness of God in him* (d). He  
 ' *gave himself for us an offering, and a sacrifice to*  
 ' *God* (e). So also, *when he had offered one sa-*  
 ' *crifice for sin, he for ever sat down at the right*  
 ' *hand of God* (f). Again, *by one offering he has*  
 ' *for ever perfected them that are sanctified* (g).  
 ' Thus also he is called *ἱλασμός*, a propitiation;  
 ' *λύτρον*, a ransom; words which connote a price,  
 ' or dissolution of the bond; a purchase, or re-  
 ' conciling payment. So it is often said in scrip-  
 ' ture, that he gave himself for us, and for our  
 ' sins; in which places *ὑπὲρ* and *ἀντὶ*, are not to  
 ' be construed metaphorically, as *Socinus* idly  
 ' quibbles; but truly and properly for the pu-  
 ' nishment of our sins, and meritorious cause of  
 ' our pardon; as the great *Vossius* (h) has abun-  
 ' dantly demonstrated. See farther, *Ye are re-*  
 ' *deemed with the precious blood of Christ, as of a*  
 ' *lamb without spot and blemish* (i). And we  
 ' are told, that we are not our own, but are bought

L 112

“ with

(a) Isa. 53. 7.      (b) 1 Pet. ii. 24.      (c) Isa. liii. 5.  
 (d) 2 Cor. v. 21.      (e) Eph. v. 2.      (f) Heb. x. 12.  
 (g) Ver. 14.      (h) Resp. ad Jud. Ravenf. c. 17.      (i) 1 Pet.  
 i. 19.

' *with a price* (a); whence our redeemer is call-  
 ' ed, *the Lord that bought us* (b). Having given  
 ' you these few sprinklings to confirm your be-  
 ' lief of the doctrine, which even from thence  
 ' you may see is a scriptural doctrine, I now re-  
 ' assume my thread, and go on with the main  
 ' design, which is from that doctrine, granting  
 ' he has made satisfaction to God for sin, to  
 ' establish the doctrine of his eternal Godhead,  
 ' and equality with the Father. And I doubt  
 ' not to evince, that either there is no truth in  
 ' the scripture and common account of Christ's  
 ' satisfaction, or that he is the supreme God;  
 ' that is to say, that if he is a creature inferior  
 ' to the Father, to talk of a satisfaction to his  
 ' offended justice, is very absurd, without reason,  
 ' and ridiculous. And there are three particu-  
 ' lars in Christ's satisfaction to be weighed, and  
 ' examined, in pursuance of the point before us.  
 ' The punishment; the payment; the purchase.  
 ' 4. The punishment sustained by our bless-  
 ' ed redeemer comes first under consideration, as  
 ' being the root upon which the payment of our  
 ' debts, and the purchase of our blessings, do  
 ' grow. A punishment, asserted by some to be  
 ' infinite in extent, though not in duration, and  
 ' therefore an exact equivalent to infinite justice,  
 ' which is infinitely offended by sin. I shall not  
 ' discuss the assertion; but only present before  
 ' you a short scripture account of the sufferings  
 ' of Christ, whereby you will soon apprehend  
 ' them inexpressibly great, unparalled, and past  
 ' compare. And this I the rather attempt, be-  
 ' cause there are not wanting in the world who,  
 ' aiming at the overthrow of foundations, strange-  
 ' ly extenuate the sorrows of Christ, undervalue  
 ' and vilify the penal part of his mediation to  
 ' such



‘ such a degree, that neither need he be more  
 ‘ than a man to go through his sufferings, nor  
 ‘ can they in any reason be imagined a propor-  
 ‘ tionate return to the demands of justice for  
 ‘ sin. To say nothing of the scandal and shame,  
 ‘ the scourges and wounds, the tortures and  
 ‘ pains, endured in his body, confine we our  
 ‘ thoughts to the greater and more dreadful  
 ‘ part of his passion in the hands of God, when  
 ‘ roasted by the fire of his wrath; and see how  
 ‘ infinite and enflamed justice dealt with our pro-  
 ‘ pitiation when requiring our sins at his hands.  
 ‘ *God spared not his own Son* (a): no, though  
 ‘ his Son, though his soul’s delight, and his well-  
 ‘ beloved Son, he did not spare him. God says  
 ‘ of his adopted Sons, *They shall be mine, and I*  
 ‘ *will spare them as a man spares his own son that*  
 ‘ *serves him* (b). In his severest dealings with  
 ‘ the saints, there is still an admixture of mercy  
 ‘ and grace; he spares to treat them in rigour  
 ‘ and utmost extremity: but when he came to  
 ‘ deal with Christ, he did not spare him, though  
 ‘ he was his own Son; he shewed him no favour.  
 ‘ If he would represent the elect, and suffer a  
 ‘ substitute in their stead, God would not miti-  
 ‘ gate the fines, moderate the sentence, nor  
 ‘ make him any abatements at all. He shall  
 ‘ bear the whole weight and pressure of their  
 ‘ sins: his Father did not spare him a whit, but  
 ‘ made him drink of the very dregs of the cup  
 ‘ of his fury, and poured out all the vials of his  
 ‘ indignation upon him. And the fore-apprehen-  
 ‘ sion of his sufferings struck such a terror into  
 ‘ his soul, that we find him in the utmost con-  
 ‘ sternation, occasioned by the terrible prospect:  
 ‘ *He began to be sore amazed* (c): *ἐκθαμβήσας*, to  
 ‘ be

(a) Rom. viii. 32.

(b) Mal. iii. 17.

(c) Mark xiv.

• be in surprise, and astonishment; overwhelmed  
 • with dread, and terror; as a thunder-struck  
 • man abashed in confusion, bore down, and  
 • overcome, with the terrifying views of his im-  
 • pending distresses: *and*, continues the evange-  
 • list, *to be very heavy*; ἀσχυμονῶν, a word that  
 • signifies the most excessive, racking griefs, such  
 • as distract the mind, and put it in a perfect  
 • ruffle. Ἀσχυμονῶ, is glossed by ἀγωνιῶ (a); to  
 • be in an agony, conflict, or combat: or if  
 • it derive from ἀ and δῆμι, to depart from the  
 • people into solitudes. Company is afflictive  
 • and burdensome; owls and dragons are the  
 • most agreeable companions; waste places and  
 • wildernesses the most desired habitations. *My*  
 • *soul is exceeding sorrowful even unto death* (b);  
 • exceeding sorrowful, περιλυπτός, all over sorrow;  
 • hemmed in, and surrounded on all sides, with  
 • sorrows. Strong tides of prevailing griefs beat  
 • against, and invaded his soul. *Luke* tells us,  
 • *He was in an agony* (c); whereby are signified  
 • the terrible throws and convulsions of soul he  
 • laboured under at the time he was struggling  
 • with the powers of hell, and darkness; and  
 • grappling with his angry father's wrath, ex-  
 • acting the price, and inflicting upon him the  
 • punishment of sin. *And*, says the evangelist,  
 • *his sweat was as it were great drops of blood fall-*  
 • *ing down to the ground.* ὀρέμβοι αἵματος, drops of  
 • thick clotted, or congealed blood; and those  
 • not a few, but many and plentiful, insomuch  
 • that they came trickling, or rather streaming,  
 • from him, through his garments down to the  
 • ground. What fearful pangs and horrors op-  
 • pressed his innocent soul! what scorching fires  
 • of wrath were enkindled, and raged within  
 • him, that cast his whole man into an agony,  
 • and

(a) *Heb. ix.*(b) *Mat. xiv. 34.*(c) *Chap. xxii. 44.*

‘ and melted him in a bloody sweat ! our redeem-  
 ‘ er then was wrestling with almighty wrath,  
 ‘ drinking up the brook in the way, the terrible  
 ‘ torrent of wrath and curse that lay an unpassa-  
 ‘ ble gulph between offending sinners and his  
 ‘ father’s favour : he travelled in the greatness of  
 ‘ his strength, trode the wine-press alone, and  
 ‘ of the people there was none to help him, ex-  
 ‘ cept a poor officious angel, who appeared to  
 ‘ support and strengthen him ; him, I say, who  
 ‘ was the Lord of glory, and Creator of angels.  
 ‘ *He was made a curse for us* (a). The curse of  
 ‘ the covenant of works lay heavy upon him ;  
 ‘ such a curse, as had it been executed upon all  
 ‘ the united powers of created nature, would  
 ‘ have crushed and sunk them into hell. He de-  
 ‘ scended into the hell of the fierceness of his  
 ‘ Father’s wrath ; bare all the condemnations of  
 ‘ the broken law, and stood the vindictive strokes  
 ‘ of self-satisfying and avenging justice. Now  
 ‘ it is impossible for us to account for the suffer-  
 ‘ ings of Christ, upon supposition of his being  
 ‘ a meer creature ; for then all he underwent  
 ‘ was an imposition upon him, and not his own  
 ‘ free and deliberate choice : and it cannot be  
 ‘ cleared, that God in honour and justice could  
 ‘ so have afflicted his beloved and innocent Son,  
 ‘ upon any other ground than his voluntary en-  
 ‘ gagements, and undertaking to bear, and be-  
 ‘ come a sacrifice for sin. Had he been a meer  
 ‘ creature, he could not have gone through, and  
 ‘ got over such infinite miseries : but he who  
 ‘ suffered was God-man ; and the personal union  
 ‘ of the divine and human nature both added a  
 ‘ value to his sufferings, and supported him un-  
 ‘ der them. Christ is mediator according to both  
 ‘ natures ; both discharged their proper office in  
 ‘ his



his passion: the human suffered; the divine supported him under his sufferings, and made them meritorious; the human was tortured, and travelled; the divine gave a vigour and worthiness to all he endured; upheld, and made him equal to the conflict, and carried him off a triumphant conqueror.

5. Consider we next the payment of our debts to God; made in the sufferings of our faithful high priest. He was our ransom; *λύτρον*, which Beza well renders, *pretium redemptionis*, the price of our redemption; *ἔλυσεν*, he discharged the debt, or cancelled the bond, which God might have put in suit at his pleasure against us. *Blotting out the hand-writing which was against us, which was contrary to us, and took it out of the way, nailing it unto his cross.* Every fallen creature is deeply in debt to God, both by reason of mercies received, and of transgressions committed. We were God's prisoners; a black and bloody catalogue of crimes was drawn up against us; we stood impeached of high treason against the God of heaven; had nothing to alledge in our own defence, but stood condemned at the bar of God. Jesus our mediator appears, and offers in arrest of judgment to be a surety for us: he engages to answer all his Father's demands, to give a sufficient ransom, a price or payment in full proportion to our debts and deserts. Now this had been a bootless offer, an impossible and vain engagement, if he were not the fellow and equal of God. For if he is able to pay a price for other offenders, and discharge the debt of others, he must be able to give somewhat to God which he had not received, somewhat which he did not owe to God, nor  
could

' could in any reason be reckoned his due. For  
 ' by giving to another what before was strictly  
 ' his due, we don't bring him under a fresh obli-  
 ' gation, or deserve at his hands: but if Christ  
 ' were no more than a creature, he had nothing  
 ' but what he received from the bountiful hand  
 ' of his maker, and could not possibly tender  
 ' him any thing which he did not owe to God,  
 ' which was not antecedently his due: in conse-  
 ' quence, the oblation of Christ could have no  
 ' influence upon the debts of another, to their  
 ' removal, forasmuch as he offered no more than  
 ' what he owed himself, and in strictness of jus-  
 ' tice was due from him as a debt to God. No  
 ' creature is able to pay his single debt of crea-  
 ' tion to God; and let him strive to his utmost,  
 ' and that to eternity, his returns will not rise in  
 ' a just proportion to all his receipts. If any  
 ' object, that Christ was an innocent creature,  
 ' and sufferings can't be required from an inno-  
 ' cent being as due to his maker, and therefore  
 ' if endured are truly deserving; I rejoyn, every  
 ' creature owes both all that he is, and all that  
 ' he has to God; and therefore is bound by  
 ' all possible means to seek the honour, do the  
 ' pleasure, and advance the glory of God. Right  
 ' of creation is absolute, and sovereign. God is  
 ' entitled to all we are capable of for his service  
 ' and glory. Now if a creature is in a capa-  
 ' city to pleasure and glorify God by any means  
 ' whatsoever, whether by doing, or suffering,  
 ' when it is so in his power; either it is, or it  
 ' is not, his duty so to suffer, and do. If it be  
 ' said it is not his duty; then it plainly follows,  
 ' that God's right and title to the creature's obe-  
 ' dience is not unlimited, absolute, and univer-  
 ' sal; that when the creature knows his creator's  
 ' will and pleasure, he is not always obliged to

• perform it; that in some cases though, if we  
 • think fit, we are able to please and to glorify  
 • God, yet we are at our liberty to refuse without  
 • sin. It is visible to all, how impiously such an as-  
 • sertion exempts the creature from his duty, and  
 • excuses his allegiance, infringes upon God's pre-  
 • rogative, and assails his supremacy. But if it  
 • be granted, that when the creature is able, it is  
 • always his duty to glorify and please God, (and  
 • it ill fits the mouths of mortal potsherds to  
 • contradict) then all pretensions to merit, and  
 • payment for others, at once fall flat to the ground.  
 • For duty entitles to no reward, but is the just  
 • right and claim of him to whom it is perform-  
 • ed. So then if Jesus Christ was not the equal  
 • of God, but his creature, all he did and suffered  
 • was strictly his duty, in obedience to the will  
 • of his great creator; and consequently could  
 • not dissolve the debts and obligations of others,  
 • or be an equivalent satisfaction to the demands  
 • of justice upon others; since all he did, and  
 • suffered, was no more than his own debt; no  
 • more than a bare equivalent to the demands  
 • of justice upon himself. *Well done, good and*  
 • *faithful servant*, was the utmost he could hope  
 • for, having done no more than his indispensa-  
 • ble duty, without any prospect or possibility  
 • of extending the virtue and influence of it to  
 • the advantage of others. And indeed, to ad-  
 • mit a meritorious payment of what was not  
 • previously due from a creature to God, is the  
 • ready way, by an easy succession of thoughts,  
 • to establish the papal satisfaction; and instead  
 • of faith and repentance, to set the world upon  
 • penance and pilgrimages.

• 6. In the satisfaction of Christ, the purchase  
 • comes next under consideration. By his death  
 • and sacrifice, our Lord has not only made a  
 • pay-



' payment of debts, but a purchase of blessings.  
 ' It is not meer deliverance, but glorious bene-  
 ' fits, we attain by his sufferings. The passion  
 ' of Christ was more than meerly expiatory.  
 ' God is not only attoned for sin, but become  
 ' a propitious friend and father to the pardoned  
 ' offender. We are not only discharged out of  
 ' prison, and delivered from the wrath to come,  
 ' but also exalted into the favour of God, and  
 ' inherit the heavenly kingdom by the merits of  
 ' Christ. He has washed us from our sins in his  
 ' own blood: but that is not all, he has made  
 ' us moreover kings, and priests unto God, and  
 ' our father. He has not only taken away our  
 ' rags, and filthy garments, but he also has  
 ' cloathed us with robes, and glorious ornaments.  
 ' Whether or no the mediator has purchased any  
 ' thing for himself, is a question I will not at  
 ' present determine; but that he has made a  
 ' very glorious purchase for others, I find very  
 ' clear in the scriptures. And there we read of  
 ' a twofold purchase; of, and for the church.  
 ' Of the church; as, *The church of God, which*  
 ' *he has purchased with his own blood* (a). *Who*  
 ' *gave himself for us, that he might redeem us from*  
 ' *all iniquity, and purify to himself a peculiar peo-*  
 ' *ple* (b). He has made furthermore a purchase for  
 ' the church of all convenient blessings, of every  
 ' good thing that is requisite to the safety and  
 ' comfort of the saints, in this and the future  
 ' world, *The spirit of promise is the earnest of our*  
 ' *inheritance, until the redemption of the purchased*  
 ' *possession* (c). *Ἔτις ἀπολύτρωσιν περιποιήσεως.* Gro-  
 ' tius observes upon the place, that ἀπολύτρωσις,  
 ' redemption, besides the deliverance of the saints  
 ' from the dominion of sin, signifies also in the  
 ' gospel a deliverance from the guilt and stain

M m m 2

' of

(a) Acts xx. 28.

(b) Tit. ii. 13, 14.

(c) Eph. i. 14.

' of sin, which is promised to them that believe  
 ' in Christ ; and from the death and destructions  
 ' which are the desert of sin ; and is the blessed  
 ' resurrection of the just, when they shall be  
 ' asserted into perfect happiness, and a final free-  
 ' dom from all the imperfections and infirmities  
 ' of body and mind : and that thus the word is  
 ' here used : hence the περιποίησις, the acquisition,  
 ' or purchased possession, is that blessed inheri-  
 ' tance of the saints in everlasting joys and glo-  
 ' ries, which they at the last day shall be con-  
 ' firmed in full possession of, as the fruit and pur-  
 ' chase of their redeemer's passion. *By one of-*  
 ' *fering he has for ever perfected them that are*  
 ' *sanctified* (a) : τετέλειωκεν, he has made them  
 ' compleat, and absolute ; he has finished, and  
 ' brought them into a state of perfection ; that  
 ' is, he by his sacrifice has purchased all things  
 ' needful for them ; he has made their condition  
 ' or state so consummate, that now there is no-  
 ' thing wanting to perfect their holiness, and  
 ' compleat their happiness. Thus it is said, *We*  
 ' *are compleat in Christ* (b) ; πεπληρωμένοι, filled ;  
 ' or full ; every deficiency is made up in Christ ;  
 ' we are in all respects compleated and perfected,  
 ' in graces here, and in glories hereafter. All  
 ' the blessings and benefits of believers which  
 ' they, as such, are partakers in, possessors of,  
 ' both in time, and eternity, are the deserved  
 ' fruits, and purchase of our Saviour's blood and  
 ' sufferings. Now if Christ is no more than a  
 ' creature, what has been already offered con-  
 ' cerning his payment of our debts will still more  
 ' forcibly argue against his purchase of inex-  
 ' pressible blessings : if he could not pay off an  
 ' old score, surely he could not buy a new  
 ' estate. A purchase implies a consideration in  
 ' value

' in value equal to what is purchased. Title to  
 ' possession, in a way of commutation or con-  
 ' tract, is founded in the value of what is giv-  
 ' en, in proportion to the value of what is  
 ' received : to buy and get property in any thing  
 ' that was not our own before, we must give *ad*  
 ' *valorem*, (as civilians speak) to the full value,  
 ' the intrinsic worth : but if Jesus was the work-  
 ' manship of God, it was not possible for him to  
 ' give any thing *ad valorem*, to the full value of  
 ' what he has purchased : consequently upon that  
 ' supposition there is not, in the way of equity  
 ' and justice, any purchase at all : and so all that  
 ' saints believe, and the scripture speaks on that  
 ' head, is false, and without foundation ; meer  
 ' chicane, and a compliment put upon Christ :  
 ' far be it from us, to entertain a thought so vile,  
 ' and reflecting so high dishonour on the judge  
 ' of all the earth, a God of truth, and without  
 ' deceit. To speak of transcendent glories, and  
 ' superlative excellencies, in the person of Christ,  
 ' will lend no assistance at all in the case before  
 ' us ; for if we keep to the supposal, that God  
 ' made him out of nothing, vest him with all  
 ' supposable excellencies, adorn and cloath him  
 ' with all the perfections and glories a creature  
 ' is capable of, still all his glories are borrowed,  
 ' or communicated glories, and all his excellen-  
 ' cies are created excellencies ; he is yet but a  
 ' creature, and no more than a creature, except  
 ' the angels are not creatures, because they re-  
 ' semble God, and the saints cease to be crea-  
 ' tures as soon as they are made partakers of the  
 ' divine nature. Whatsoever is created is a  
 ' creature ; if this distinction be disallowed, we  
 ' are drove into endless confusions. How can we  
 ' distinguish a creature from God, if this diffe-  
 ' rence be destroyed ; that the one was created,  
 ' and



‘ and began to be ; the other uncreated, and  
 ‘ exists from eternity ? Seeing then every crea-  
 ‘ ture is under all possible obligations, by  
 ‘ all possible methods, to glorify and please the  
 ‘ creator ; and seeing all he can suffer and do to  
 ‘ that end, is absolutely and strictly due, and no  
 ‘ more than a duty he owes to God, the purchase  
 ‘ of glorious mercies for others by doing his  
 ‘ own duty is a very irrational and absurd conceit.  
 ‘ I doubt not but if God reveal it as his will and  
 ‘ pleasure to the holy angels, that they should  
 ‘ undergo afflictions and miseries in order to pub-  
 ‘ lish his praises, proclaim his glory, and illus-  
 ‘ trate his attributes, those spotless spirits would  
 ‘ chearfully submit, and acquiesce in the will of  
 ‘ their maker, rejoycing to be, although by  
 ‘ sufferings, instrumental in giving him glory,  
 ‘ without the least thought of deserving at his  
 ‘ hands. And if Jesus is a creature, though vast-  
 ‘ ly more glorious than any, than all the angels  
 ‘ of God, his duty is the same, and the higher  
 ‘ his endowments, the stronger are his obliga-  
 ‘ tions ; nor would he have any pretence to pur-  
 ‘ chase and merit by coming into the world to  
 ‘ do the work he was made for, by agreeing to  
 ‘ execute his creator’s will, as he finds it written  
 ‘ of him in the volume of the book ; in a word,  
 ‘ by answering the end of his creation. If there-  
 ‘ fore our redeemer has in justice deserved at  
 ‘ the hands of his Father, and has really pur-  
 ‘ chased for his church unconceivable blessings  
 ‘ and glories, as we believe he has done, it fol-  
 ‘ lows most evidently, that he has voluntarily  
 ‘ done what he was not in duty obliged to do ;  
 ‘ and consequent thereupon, that he is not a  
 ‘ creature, but the father’s equal, the very living  
 ‘ and true God’.

What

What follows, as further evidences of Christ's eternal Godhead, from the execution of his priestly office, as also the whole of what the Dr. says upon the kingly office of Christ to the same purpose, I here omit, (considering what the reader may find upon these subjects, as well as that of the prophetic office of Christ, (in the preceding sheets) excepting the few passages following.

P. 108. The Dr. says: ' Intercession at the throne of grace for believers, is another most noble part of the priesthood of Christ '.

Passing over some things, he says:

P. 109. ' But now upon supposal that Christ is no more than a creature, it is very difficult to believe, and dangerous to depend on, his intercession. Difficult to believe it, because it should seem a bold and desperate adventure in a finite worm (and the most glorious creature is no more to God) to stand up, and plead for guilty sinners before the infinite God: it looks as if he would skreen, and take part with them in their rebellion. Dangerous to confide in, because we have no ground of assurance that a fellow creature is likely to prevail, having nothing to plead; and because of the fear of God, lest we offend his jealous majesty in trusting with too much confidence to a created arm. And what reason can be assigned why all the sinless creatures of God must be excluded the office of intercessors, but one? why may not the holy angels, who are always about the throne, put in a word for the saints, as well as Christ? if God will condescend to regard the pleadings of one of his creatures, why should he be deaf to the intercessions of others? But farther, how is it possible for a creature in heaven to know, and be fully acquainted with,

the

‘ the various wants of all the saints upon earth ?  
 ‘ if it be said, in *speculo Deitatis*, in the glass  
 ‘ of the Godhead, the angels enjoy the same  
 ‘ advantage in common with Christ ; and in that  
 ‘ strange, unaccountable method, may be as  
 ‘ omniscient as he : thus then, to say nothing of  
 ‘ glorified saints, the angels, at least, bid fair for  
 ‘ mediators ; if not of acquisition, yet at least  
 ‘ of intercession : and the plurality of interces-  
 ‘ sors and advocates becomes not only possible,  
 ‘ but also advantageous, and of great emolu-  
 ‘ ment to the church of God. For surely if  
 ‘ none but creatures intercede, the more the bet-  
 ‘ ter ; and by uniting their force in a joint inter-  
 ‘ cession for mercies there springs a fuller hope  
 ‘ to the necessitous saints, and a greater proba-  
 ‘ bility of gaining the blessings requested. Dreams  
 ‘ and vanities ! alas, what are all the creatures in  
 ‘ heaven and earth to God ! what are all the  
 ‘ saints, and all the angels, and Christ himself,  
 ‘ if he is but a creature, compared with the infi-  
 ‘ nite incomprehensible God ! put them all toge-  
 ‘ ther, they are but a dust of the ballance, a  
 ‘ drop of the bucket, before the Lord. There-  
 ‘ fore, if Christ was created of God, he is but  
 ‘ a part of that dust, and drop, and cannot be  
 ‘ supposed to stand up as an advocate for the  
 ‘ guilty, before his glorious maker : much less  
 ‘ in the way in which now his intercessions are  
 ‘ carried on, not as in the days of his flesh by  
 ‘ offering up supplications, and prayers, with  
 ‘ strong crying, and tears ; but by representa-  
 ‘ tions of his will, and demanding grace for his  
 ‘ members in vertue of his sacrifice. *Father I*  
 ‘ *will*, is strange language in a creature’s mouth  
 ‘ to God, and inexpressible arrogance. But now  
 ‘ in believing that Jesus Christ is truly God, as  
 ‘ well as truly man, and equal to him with whom  
 ‘ he



‘ he intercedes, with admirable consistence the  
 ‘ intercessions of the lamb are made effectual and  
 ‘ prevailing by the union of God, and the  
 ‘ saints are imbolden’d to draw near to the holy  
 ‘ of holies, by a confident rest and reliance on the  
 ‘ powerful mediation of their head and high  
 ‘ priest, who is worthy for whose sake the most  
 ‘ high should accept, and shew mercy to them,  
 ‘ who are most unworthy, and obnoxious to his  
 ‘ wrath in themselves. If then the intercessions  
 ‘ of Christ are of any significancy, if the saints  
 ‘ can have any dependance upon them, or con-  
 ‘ solations from them, it is only because he has  
 ‘ worth and merit to plead, which stands upon  
 ‘ his eternal Godhead, and equality with the  
 ‘ Father.

P. 122. The Dr. says (respecting what pre-  
 cedes). ‘ Now certainly none besides the Al-  
 ‘ mighty God is able to guard, as in a garrison,  
 ‘ the many myriads of believers, to hide them  
 ‘ all in the hollow of his hand, to deliver them  
 ‘ from every evil work, to crush their most po-  
 ‘ tent adversaries, and in spite of all opposition  
 ‘ to lead them on, through faith, to win and  
 ‘ wear the crown of everlasting salvation. The  
 ‘ lamb, in whose strength they make war, in  
 ‘ whose blood they overcome, would be utterly  
 ‘ incapable of doing these glorious things, if he  
 ‘ were not indeed the Lord God Almighty: for  
 ‘ omnipresent he must be, or else he could not  
 ‘ be immediately at hand to protect, and make  
 ‘ victorious; he must be omniscient, or he could  
 ‘ not be so intimately acquainted with all their  
 ‘ dangers, and diversity of exigencies. as to  
 ‘ give in continually seasonable and sufficient re-  
 ‘ lief; and he must be omnipotent, or he could  
 ‘ not effectually baffle the attempts of their Ene-  
 ‘ mies, and possess the saints, all the saints, in all

' ages and places, of the incorruptible undefiled  
 ' crown reserved in the heavens for them. And  
 ' if he, who is infinite in his being, in his wis-  
 ' dom, in his power, is not truly and essentially  
 ' God in contradiction to the creature, 'tis im-  
 ' possible for us to have any distinguishing con-  
 ' ceptions of God, or of his properties, or to  
 ' shew any discriminating characters whereby  
 ' we shall be enabled to discern what is God,  
 ' and what is not. Thus I have endeavoured to  
 ' make it appear, that either we must wholly  
 ' discard revelation, and blot out our bibles; we  
 ' must alter the whole form of sound words, and  
 ' new model the faith which was once delivered  
 ' to the saints; we must make a new gospel, and  
 ' a new Christ, or else we must go on to believe  
 ' the eternal power and Godhead of our blessed  
 ' Redeemer, that he is, with the eternal Father,  
 ' and the eternal Spirit, the one only living and  
 ' true God. Now unto him that is able to keep  
 ' us from falling, and to present us faultless be-  
 ' fore the presence of his glory with exceeding  
 ' joy, to this Jesus, the only wise God our Sa-  
 ' viour, be glory and majesty, dominion and  
 ' power, for ever and ever. Amen.

### C H A P. XIII.

USE I. *'Of making our reason the measure  
 ' and standard of revealed mysteries.*

' Sect. I. From the doctrine of God incarnate  
 ' in the person of Christ, we may easily infer  
 ' the danger of resting on reason in the deep  
 ' mysterious truths of divine revelation. Reason  
 ' must be used as a hand-maid to faith, not as  
 ' an imperious mistress over all the doctrines of  
 ' godliness. We are naturally tempted to a  
 ' f ond-

‘ fondness for our reason, and a high conceit of  
 ‘ ourselves: nothing wounds us more deeply,  
 ‘ nor touches us more to the quick, than an im-  
 ‘ putation of weakness to our understandings.  
 ‘ *Turpe est nescire sateri.* ’Tis much beneath us  
 ‘ to acknowledge our ignorance. It was proudly  
 ‘ said by the moralist, a man had better dye than  
 ‘ not be able to know (a). And we have seen  
 ‘ the worst of dangers, and death itself, preferred  
 ‘ to ignorance, by men of the greatest renown  
 ‘ in the ages before.

The instances mentioned are here omitted.

P. 127. ‘ Acute and penetrating minds are insa-  
 ‘ tiate in desires of knowing; and know not how  
 ‘ to endure a repulse. We are still pushing off, and  
 ‘ removing the bounds of our knowledge. But  
 ‘ in matters of faith we ought to consult our safe-  
 ‘ ty, more than to gratify our curiosity. There,  
 ‘ as a father has well declared, it is better to  
 ‘ be at a loss than to err; believing ignorance  
 ‘ is preferable to rash knowledge (b). I believe, a  
 ‘ desperate rash resolution of knowing what can-  
 ‘ not be known, of squaring to reason an article  
 ‘ of faith which surmounts the utmost flight of  
 ‘ our reason, lies at the bottom of the *Arian* he-  
 ‘ resy. Adventurous men, as the famed *Mace-*  
 ‘ *donian*, will cut the gordian knot which they  
 ‘ cannot untye. Ambitious reason proudly re-  
 ‘ jects what it is not able to master, and scorns to  
 ‘ believe what it cannot comprehensively know.  
 ‘ The divinest heathen has said, (c) the best and  
 ‘ greatest of men confess their ignorance of ma-

N n n 2

‘ ny

(a) *Tolerabilior est pœna vivere non posse, quam scire. Sen. ad Lucil.* (b) *Melius est nescire quam errare, melior est fidelis ignorantia quam temeraria scientia. August. De. Na. & Gr.*

(c) *Optimæ ac gravissimæ quisque confitetur se multa ignorare. Cic. Tusc. Qu. l. 3.*



ny things. And shall not the great mystery of God's incarnation be numbered among those many things, by serious Christians? certainly God has not recorded a mystery to be disputed, and canvassed, and comprehended, but to be embraced, believed and adored by his creatures: Seasonable here, if any where, is the caution of Solomon, *Lean not to thine own understanding* (a). And reason good; for,

2. The understanding of man is deplorably darkened, and equally, in proportion, with other his powers depraved by the fall; inso-much that *humanum est errare*, our liableness to mistakes is become a maxim, or by-word among us: and by over-much leaning to our fallible understandings, we are with much ease and great danger mislead in the mysteries of Godliness. *Make not thy self over-wise; why shouldst thou destroy thy self* (b)? Curious and inquisitive minds may, in the matters before us, seek to be over-wise to their own destruction. If we are not (as *Cartes* contends) to credit our sense in many particulars, much less should we confidently abide by the discourse of our sadly shattered reason in all things; especially in such as are confessedly above and beyond their reach. Whence is the doctrine of godliness termed the mystery of faith? if it were clear and conspicuous in the eye of reason, it would evidently cease to be a mystery. Nothing but folly is that wisdom of man which would expose and unravel the hidden wisdom of God. I argue not for the scepticism of *Pyrrho*, but for the faith of God; not for a suspension of our belief, but a submission of our reason; not for sluggish indolence, but contented ignorance, where God has thought fit to leave us in the dark;

' dark ; a humble ignorance accompanied with  
 ' unshaken assent to all the truths of divine reve-  
 ' lation, founded in the veracity of the undeceiv-  
 ' ing revealer. We must trust the Lord upon his  
 ' bare assertion, and rely on his word where he  
 ' is not pleased to give further demonstration.  
 ' Did the learned world, for many ages succes-  
 ' sively, retain so tenaciously to the truth and  
 ' wisdom of a man, that the *αὐτὸς ἐπ'*, the word  
 ' of *Aristotle*, was given and taken for confirma-  
 ' tion, and an end of strife? and shall not the  
 ' word of God be decision, and put all disputes  
 ' beyond controversy, among those who profess  
 ' to believe it infallible? if we find it written in  
 ' scripture, that Jesus Christ is the true God ; God  
 ' has said it, he cannot lye, and we are bound  
 ' to believe it. *He that believes not God, has made*  
 ' *him a liar* (a). Again,

' 3. If reason is to interpose between our  
 ' faith and the revelations of God, then our faith  
 ' is founded in reason, and not in the infallibi-  
 ' lity of God : it is the evidence of reason that  
 ' gains our belief, not the authority of him that  
 ' delivers the truth. Reason indeed should run  
 ' as a lacquey before, and prepare the way by  
 ' acquainting us that God must be credited ; but  
 ' when a proposition or truth is delivered from  
 ' God, our immediate assent is required : reason  
 ' is not allowed to step between, and first examine  
 ' the truth or falsehood, and discuss the intrin-  
 ' sick evidence of what God has revealed ; and  
 ' then, as it appears upon examination, either  
 ' true or false to our reason, accordingly to re-  
 ' ceive or reject it. For this is not to take a  
 ' truth upon the infallible testimony of God, but  
 ' upon the evidence of reason ; which is intolerable  
 ' insolence, and a high affront to the majesty  
 ' of

of God ; because in so behaving no greater  
 deference is paid to God than we readily give  
 to the vilest of men ; yea, to the devil him-  
 self, to believe him so far only as we see and  
 know what he says to be true. Such contempt  
 of God results from professing to credit his  
 word, with resolving to extend our credit no  
 farther than as it shall be enforced by the attes-  
 tation of reason. Should a righteous God de-  
 sert, and leave such men to the pride of their  
 hearts, and conduct of their carnal reason,  
 what horrible issues await ! and who is answer-  
 able for all the penal consequences of their cri-  
 minal errors ? hereafter they may have leisure  
 abundant with self-condemning reflections to  
 charge the guilt of all upon believing reason  
 before revelation, and themselves before God.  
 Some persons are mighty fond of a reasonable  
 religion, as they delight to speak, a reasonable  
 faith : whereby it is supposed they mean, a re-  
 ligion, a faith, that comprehends nothing but  
 what may be comprehended in reason ; that of-  
 fers nothing to faith but what reason can mas-  
 ter and make out. In this sense, a reasonable  
 religion supplants revelation ; and sets up the  
 oracles of reason in opposition to the oracles  
 of God. Such a religion is deism ; and as it  
 jostles out the scriptures, or braves it over us  
 in contemptuous defiance to all the peculiar  
 dictates of the sacred letters, is detestable and  
 loathsome in a christian's eye. But if by a rea-  
 sonable religion or faith, they understand a re-  
 ligion or faith that has reason to shew for be-  
 lieving the several articles of it, such is the faith  
 and religion we plead for ; all the great points  
 of christianity are believed upon the surest  
 foundation of reason ; because we think it the  
 most reasonable thing in the world to believe

the



‘ the infallible God. Surely it becomes our rea-  
 ‘ son to veil a little in our maker’s presence: nor  
 ‘ can it be much disgrace to human reason to  
 ‘ stoop to contemplate the mysteries which amaze  
 ‘ and astonish the prying angels. It would be  
 ‘ much to the interest of real religion, if those  
 ‘ that resolve for a religion so entirely reasona-  
 ‘ ble, as to establish reason in the throne, and  
 ‘ subject all the articles of faith to her determi-  
 ‘ nation, would throw off the mask, make  
 ‘ known their real sentiments, and tell us they  
 ‘ despise revelation; for then our reasonings  
 ‘ with them would be of a different nature;  
 ‘ nor would christianity suffer so much from  
 ‘ avowed enemies, as it does from the hands of  
 ‘ her dissembled friends, who under the cloak of  
 ‘ friendship, more securely make their assaults,  
 ‘ and wound it to the quick, by endeavouring  
 ‘ to undermine, and blow up the distinguishing  
 ‘ articles of it. Far from us be the arrogance!  
 ‘ God preserve us from the proud imagination,  
 ‘ that in God there is nothing surpasses our rea-  
 ‘ son; that there is nothing true but what we are  
 ‘ able to fathom. Away with such boldness  
 ‘ from dust and ashes.

#### C H A P. XIV.

USE II. ‘ *Of strifes about words in religious*  
 ‘ *mysteries.*

‘ Sect. I. When Christians are fully consent-  
 ‘ ing in the sense, it is much to be lamented if  
 ‘ dissensions and strifes arise amongst them about  
 ‘ phrases and words: for what are words but the  
 ‘ cases of our sense, the revelation of our mind  
 ‘ and meaning to one another? I heartily wish,  
 ‘ that never any other words had been used in  
 ‘ repre-

‘ representing the doctrine of the blessed trinity  
 ‘ than those in which the Holy Ghost has thought  
 ‘ it proper to reveal it. For, as a great man  
 ‘ has said, I am of opinion, we ought to speak  
 ‘ of God with equal awe and reverence as we  
 ‘ are to conceive of him; for whatsoever we  
 ‘ conceive of God from our selves is foolish,  
 ‘ and whatsoever we speak of God from our  
 ‘ selves is witless and unsavory (a). No words in  
 ‘ the world are so proper to couch and convey the  
 ‘ sense of the Holy Ghost as his own: and if he-  
 ‘ resies had not necessitated the introduction of  
 ‘ others, in all probability the church had never  
 ‘ departed from them, but to this day the strict  
 ‘ letter of the scriptures had been our only  
 ‘ creed in unsearchable mysteries: but when  
 ‘ scripture words are differently expounded, and  
 ‘ the same words were distorted, and pressed into  
 ‘ the service of opposite senses, then other words  
 ‘ became necessary in order to distinguish the  
 ‘ sentiments of men, and know one anothers  
 ‘ opinions. A verbal agreement attended with  
 ‘ real difference, had been a grievous blemish,  
 ‘ and the way to create everlasting confusions.  
 ‘ If ministers must not be brought under any  
 ‘ obligations, by any human authority whatsoe-  
 ‘ ver, to open their sense of an article of faith  
 ‘ in other than scripture words, the pulpits may,  
 ‘ as at *Alexandria* in *Arius* his time, ring in the  
 ‘ morning with the eternal divinity of Christ, in  
 ‘ the afternoon with the impious absurdity of  
 ‘ that doctrine, to the endless distress and per-  
 ‘ plexity of the people, without any possible  
 ‘ means of redress. For if the people, who au-  
 ‘ thorize their teachers to open the scriptures  
 ‘ unto them, have not a right, upon any just  
 ‘ cause

(a) *Non minori religione de Deo nobis loquendum quam cogi-  
 tandum sentio; quando & quicquid de eo a nobis cogitamus stul-  
 tum est & quicquid loquimur insulsum. Calv. Inst. l. 1. c. 13.*

' cause of uneasiness, to know their mind upon  
 ' application in words of human invention or  
 ' if the ministers are not obliged to satisfy them  
 ' of their sense in any but scripture words, but  
 ' by declaring in scripture words only shall stand  
 ' right in the court, not only of heaven, but  
 ' also of every dissatisfied hearer's opinion and  
 ' conscience, it will be impossible for such dissat-  
 ' isfied person to obtain relief; because supposing  
 ' a declaration in scripture terms all the satisfac-  
 ' tion he is to demand or desire, the suspected  
 ' parties will leave him, by such a declaration,  
 ' as much bewildered as before; seeing instead  
 ' of discovering his own, he only offers the words  
 ' that present the meaning of the Holy Ghost.  
 ' Words in which all may center, will signify  
 ' little without a determinate sense: and tho' the  
 ' sense of the Holy Ghost in scripture is deter-  
 ' mined, and every man for himself is to judge,  
 ' yet when senses so directly opposite are drawn out  
 ' of those words, that one sort of expositors assert  
 ' the Son to be a creature, another the supreme  
 ' God, it is absolutely impossible that both of these  
 ' should speak the sense of the Holy Ghost; be-  
 ' cause, tho' scriptures may carry often a vari-  
 ' ety of interpretations, yet never contradictory  
 ' ones. He then that asserts the Son to be a  
 ' creature, or he that asserts him to be the su-  
 ' preme God, one of them most certainly fast-  
 ' ens a sense of his own upon the words of the  
 ' Spirit, directly repugnant to the sense of the  
 ' Spirit. Now how is it possible for the people to  
 ' know whether the sense of their teacher agree  
 ' with what they conceive to be the sense of God,  
 ' if he will not speak, when applied to, in any  
 ' but scripture words, which experience shews  
 ' are liable to vastly different, yea, contradict-  
 ' ing



ing constructions? therefore, when the fathers saw that the principles of the man who was minded to hide himself could not be detected by the words of scripture alone, it was judged expedient and necessary for the manifestation of doctrines, and thereby the preservation of harmony in them, to give into other phrases and forms that bind the expositor's sense beyond disputation. But whatever necessity the fathers found themselves under to declare their faith in the trinity by words which are not expressly in scripture, it ill becomes any who are of that belief captiously to warp and cavil at the words which exactly manifest their sense of the scripture: for quarrels about words that convey what is believed to be the meaning of God, readily lead the observing spectator to suspect, that a disagreement about the sense is at the foundation. When *Arius* and his disciples so heavily stomached the word ὁμοουσιον, was not the real reason because they were enemies to the sense it conveyed? in this case I fear our strifes about words are somewhat more than meer logomachies; and that binding words are therefore distastful, in pretence because they are unscriptural, in truth because the sense they convey is not very agreeable.

2. Loud complaints have been lately raised against the form of words in the sixth answer of the assembly's catechism; and no small contempt on the same account has been cast upon that excellent work, which has met with universal approbation and applause, stands commended by many Eulogies from the best and greatest men, and, in my judgment, the noblest summary of the christian faith, the most agreeable to scripture, and in all respects the best

com-

' compofure of the kind that is extant, or has  
 ' ever appeared fince the apoftles days. At  
 ' heart it has grieved me to obferve fome per-  
 ' fons, who really believe the doctrine of the  
 ' trinity according to the commonly received  
 ' faith, objecting and wrangling about the phra-  
 ' fes in which that doctrine is there delivered. A  
 ' learned writer fays, as it is an impious thing  
 ' to deny the fcripture forms of fpeaking, fo it  
 ' is a malicious or wicked thing to condemn the  
 ' common forms, which no reafon can prove to  
 ' hold any thing repugnant to fcripture (a . I am  
 ' as far as any man from a defire to impofe any  
 ' fenfe or words upon another man's faith. Im-  
 ' pofition in every kind and degree, I deteft:  
 ' but I would not have principles vagrant and  
 ' uncertain, I would not be abridged the liberty,  
 ' in fpeaking my fenfe, of ufing the cleareft and  
 ' moft determining words; the words which my  
 ' judgment directs to, and dictates as the propereft  
 ' and moft expreffive of my mind and meaning.  
 ' I am not for skulking in the dark. Truth  
 ' does not hunt for fhady corners; nor does it  
 ' become the enquirers after truth to enfeeble the  
 ' fearch by declaiming againft the fignificant  
 ' words which are defigned and ufed to make it  
 ' more manifefit. I will briefly examine the fe-  
 ' veral words of the abovementioned anfwer ob-  
 ' jected againft, and try if they are not defen-  
 ' fible.

' 3. *Perfon*, is a very obnoxious word, which  
 ' our modern *Arians* will not allow to be ufed in  
 ' the trinity. And it is to be wifhed there had  
 ' never been any neceffity of it. But it became  
 ' neceffary, and was adopted by the church, on

O o o 2

' the

(a) *Ut impium eft fcripturæ formas loquendi negare, fit mali-  
 tiofum eft ufu receptas damnare, quas nulla ratio convincat quic-  
 quam a fcripturis alienum tueri. Aret. in Ded. Hift. Val.*

the following occasion. In the year of redemption 277, *Sabellius*, the scholar of *Noetus*, who was indeed the first inventor of the notion which good *Dyonisius* (a) calls impious and great blasphemy, began to publish his new conceits and fancies concerning God. He alleged that the whole trinity was but one person. There is, says he, but one person in God. The Father is God, the Son is God, and the Holy Ghost is God; but these, continues he, are only different names or titles of God, and signify no more than if I should say, a strong God, a wise God, a gracious God: hence he and his followers held that the Father and Spirit were incarnate, and suffered as well as the Son; and on this account they were called *Patropassiani*. Now hereupon the fathers were driven to use the word *person* in their forms to distinguish themselves from the *Sabellian* folly: person was necessary to shew a distinction in the trinity. There are three persons in the Godhead, say the fathers, because the *Sabellians* introduce the utmost confusion by saying there is but one. Neither (notwithstanding all the clamours against it) is the word without warrant from the holy scriptures. *There are three that bear record in heaven, the Father, the word, and the Holy Ghost; and these three are one* (b). Three what? for three cannot stand alone; something is understood, and must be added. And can a more comely word than *person* be devised? especially when we find it elsewhere in our bibles applied to two of the three in the glorious trinity; *The express image of his person* (c): of whose person? of the Father's person sure, because the Son is said to be the express image of it. Here then we find

(a) Euseb, *Hist.* l. 7.

(b) 1 John v. 7.

(c) Heb. i. 13.



find the person of the Father. The word is  
 ὑποστάσις, *substantiæ*, says the vulgar translation;  
 which will not, I suppose, be admitted lest the  
 word substance should chance to appear in our  
 bibles. *Personæ*, says *Beza*; and gives this  
 conveniency attending that interpretation: *Quod*  
*hypotheses adversus Sabellium distinguit* Ἐπὶ τὸ ὁμολο-  
 σιν *adversus Arianos confirmat*: it distinguishes  
 the persons against *Sabellius*, and proves the  
 sameness of substance against the *Arians*. From  
 this text, says another great interpreter (a), it  
 appears that the Father has his proper person,  
 the glory of which shines forth in the Son; and  
 that the Son has his proper person, in which  
 the Father's glory shines forth, and which di-  
 stinguishes him from the Father. It is to be  
 hoped, that no man will shew himself so quar-  
 relsome and vain as to bring in a verbal con-  
 tention, whether person be a proper translation  
 of ὑποστάσις: if so, I profess my self, for my own  
 part, to mean no more by a person in God  
 than ὑποστάσις means; nor will I attempt any  
 farther explication. Again, we find, *In the*  
*person of Christ* ἐν προσωπῷ (b). The same word  
 occurs *In the face of Jesus Christ*, ἐν προσώπῳ (c),  
 in his person. Our translators follow *Beza*:  
 but I think it had better been rendered, in the  
 person of Christ, because the glory of God is  
 here said to be in the person of Jesus Christ;  
 and so it will exactly correspond with the text  
 above, in the epistle to the *Hebrews*: tho' when  
 it is translated *face*, it indeed maintains the al-  
 lusion in the chapter before, to the dark and  
 veiled dispensation by *Moses*, and the clear open  
 one by the gospel. Be that as it will, when  
 we see in the sacred writings that there are three  
 in heaven; Father, Son, and Holy Ghost, and  
 these

(a) *Calv. inst.* l. i.

(b) 2 Cor. ii. 10.

(c) 2 Chap. iv. 6.

\* these three are one; when we also find there,  
 \* that the Father is God, and the Son is God,  
 \* and the Holy Ghost is God, and yet there is  
 \* but one God; and when we farther read of  
 \* the Father's person, and the person of the Son,  
 \* from whence the person of the Holy Ghost is  
 \* also inferred; and when hereticks say, there  
 \* is but one person in God, why should our fore-  
 \* fathers be reproached for putting these things  
 \* together in the account of their faith, and say-  
 \* ing there are three persons in the Godhead,  
 \* Father, Son, and Holy Ghost, and these three  
 \* are one God, when a little exercise of reason  
 \* will so easily bear them for blame.

\* 4. *Same in substance*, is another obnoxious  
 \* word, that exceedingly angers the *Arians*; and  
 \* no temper can be found to reconcile them unto  
 \* it. This is grievously exclaimed against be-  
 \* cause unscriptural, because unintelligible. And  
 \* is not like in substance, the *ὁμοιότης* of *Arius*,  
 \* equally so? he that says, the Son is of a sub-  
 \* stance like to the Father's, speaks as much in  
 \* the dark, and without warrant from the scrip-  
 \* ture, as he that says, they are the same in sub-  
 \* stance; and is as much in all reason obliged to  
 \* shew what the substance of the Father is, and  
 \* what the substance of the Son, and what the  
 \* likeness between them, as others are to shew  
 \* what the substance of God is, when they say the  
 \* blessed three are the same in substance. Who  
 \* ever pretended to understand or explain the  
 \* substance of God? and how is such knowledge  
 \* necessary in order to know that the three are  
 \* the same in substance? do not created substan-  
 \* ces overmatch and puzzle all the philosophers  
 \* in the world? it is a puerile prevarication, when  
 \* sameness of substance is contended for, to di-  
 \* vert the argument by idle enquiries into the na-  
 \* ture

' ture of that substance. Is it impossible to  
 ' know whether the souls of men, or the angels,  
 ' be of the same, or of different substances,  
 ' because we are ignorant of the nature of spi-  
 ' ritual substances, surely we may know, or  
 ' at least believe, that the blessed trinity are  
 ' the same in substance, without an adequate  
 ' apprehension of the nature of the divine sub-  
 ' stance. If it be denied, the argument will  
 ' hold in all created beings; and, if admitted,  
 ' will banish the word substance from off the  
 ' face of the earth. We know concerning other  
 ' beings, that their substances are the same by  
 ' their qualities, properties, effects, and the like.  
 ' Now if we find in scripture all the same pro-  
 ' perties ascribed to Father, Son, and Spirit,  
 ' from the sameness of properties we justly collect  
 ' the sameness of substance. Strange! that here  
 ' we are denied the exercise of our reasons.  
 ' Reason that one while must rule over all, and  
 ' determine all truths; another shall be muzzled,  
 ' and silenced, according as the turn to be served  
 ' requires. Tho' reason knows little of the sub-  
 ' stance or nature of God, nor cares a christian  
 ' to perplex himself about it, yet whatever the  
 ' substance of the Father is, reason will tell us,  
 ' the same is the substance of the Son, or else  
 ' they are different substances; and if substan-  
 ' tially different, they cannot be one and the same  
 ' God. Therefore he who believes the persons  
 ' in the trinity to be the same one God, is bound  
 ' to believe them to be one in nature, or the  
 ' same in substance.

' 5. *Equal in power and glory*, is another offen-  
 ' sive phrase, inveighed against by the *Arians*.  
 ' And no wonder, when they hold the Son and  
 ' spirit to be creatures. For if the Father created  
 ' them,



• them, they cannot possibly be equal to their  
 • Maker in power and glory. Thus far the scheme  
 • of *Arius* consists with itself; for it would be a  
 • prodigious absurdity to equalize the Creator  
 • and his creatures in glory. Certainly the Crea-  
 • tor has one peculiar beam of glory, one tran-  
 • scendent excellence, in which he outshines the  
 • work of his hands; and that is, that he made  
 • them. But on the other hand, those that be-  
 • lieve that Father, Son and spirit are one God,  
 • the same God, would be inconsistent, and ridi-  
 • culous, should they deny an equality in all per-  
 • fections, and attributes; because a real inequa-  
 • lity infers a real diversity; and effectually con-  
 • founds the original point, the identity of the  
 • persons in nature and essence. To argue an  
 • inferiority in the Son from his inconceivable  
 • eternal Generation, is to argue in vain, unless  
 • we perfectly understand, and have distinct and  
 • clear ideas of the nature and manner of that  
 • Generation. Similitudes from the creature are  
 • flat, foolish, and impious. Our understand-  
 • ings forsake us, our reason flags, our Thoughts  
 • are defective, and bewildered in that unsearch-  
 • able depth of God. Nor is the Son's equality  
 • with the Father so very unscriptural as it has  
 • been vainly and wickedly represented. The  
 • Father calls him his *fellow* (a): and *He thought*  
 • *it no robbery to be equal with God* (b). I am not  
 • minded, at present, to enter into the contro-  
 • versy of that text: but finding our Saviour set  
 • forth in the scriptures as, some how or other,  
 • the Father's fellow and Equal, I shall only  
 • point out to your Thoughts a pair of scrip-  
 • tures which will prove him equal in power and  
 • glory. As to power, see, (c) *I and my Father are*  
 • *one.* *Verteres* (says *Musculus*) *hunc locum ad di-*  
 • *vinam*

(a) Zech. xiii. 7.      (b) Phil. ii. 6.      (c) John x. 30.

‘ *vinam Christi substantiam referebant* (a): the anti-  
 ‘ ents applied this text to the divine substance  
 ‘ of Christ. And so does *Beza*, ἐν ἑσμεν, we are  
 ‘ one; one, says *Beza*, in nature and substance;  
 ‘ ἑσμεν, are to manifest the distinction of persons.  
 ‘ An excellent gloss; for I much incline to *Coc-*  
 ‘ *ceius* in believing all the analogous interpreta-  
 ‘ tions of scripture to be in the Spirit’s intention.  
 ‘ But the immediate aim of our Lord in that  
 ‘ place seems to be from the context to declare  
 ‘ that he and the Father are one in power. For  
 ‘ he is evidencing the saints security in his pro-  
 ‘ tection and care; *They shall never perish, neither*  
 ‘ *shall any pluck them out of my hands* (b). And  
 ‘ lest they should not account this a sufficient  
 ‘ security, not being fully apprised of his excel-  
 ‘ lence, he adds a confirming argument, *Because*  
 ‘ *none is able to pluck them out of my Father’s*  
 ‘ *hands* (c). Therefore none can pluck them out of  
 ‘ mine: why so? because my power and the Fa-  
 ‘ ther’s is the same; I and the Father are one,  
 ‘ equal in power. As to glory, you have an  
 ‘ illustrious scripture, *That all men should honour*  
 ‘ *the Son, καθὼς, even as they honour the Father* (d).  
 ‘ Here we have a command from God to honour  
 ‘ the Son and the Father alike: which could not  
 ‘ be, if they were not equal in glory. For God  
 ‘ is exceeding tender of his honour, and jealous  
 ‘ for his glory. Whatever he bestows upon  
 ‘ creatures, he will not part with his glory to  
 ‘ them. His glory he will not give to another.  
 ‘ Therefore, if he command us to give his  
 ‘ glory, the same glory, to the Son, it follows,  
 ‘ that Father and Son are the same God, equal  
 ‘ in power and glory.

P p p

‘ 6. Now

(a) John x. 30. (b) *Ver.* 28. (c) *Ver.* 23. (d) *Chap.*  
 v. 23.

‘ 6. Now upon the whole, tho’ *Arians* are an-  
 ‘ gry at the words of the catechism, because  
 ‘ they utterly disagree to the sense, great is the  
 ‘ pity that others who allow and believe the  
 ‘ doctrine as there represented, should raise com-  
 ‘ motions and tumults concerning the words in  
 ‘ which it is cloathed. If the words be not in  
 ‘ all things the express declarations of scripture,  
 ‘ yet if the sense be the sense of scripture, if the  
 ‘ mind and meaning of them be the mind and  
 ‘ meaning of God, what reason have we to re-  
 ‘ gard the words, or to care under what words  
 ‘ the sense of God is conveyed to our understand-  
 ‘ ings. I am not pleading for human compo-  
 ‘ sures to set the scriptures aside; or for any  
 ‘ words of men to be erected as infallible stan-  
 ‘ dards of truth: no, God forbid. I am for no  
 ‘ other standard but God’s; nor would I have  
 ‘ infallibility any where lodged but in the sacred  
 ‘ treasures of the scripture oracles. But I know  
 ‘ no reason why we should cloak our sentiments,  
 ‘ and always talk in the dark; why we should not  
 ‘ use, as occasion requires, unscriptural words to  
 ‘ manifest and distinguish our sense; or why the  
 ‘ leading ages of the church of Christ should be  
 ‘ reviled, and branded with infamy, for bring-  
 ‘ ing them in, when they did it with reluctance,  
 ‘ and were unavoidably compelled by heresies,  
 ‘ and innovating doctrines, to have recourse un-  
 ‘ to them. *Sabellius* blatters, that Father, Son  
 ‘ and Spirit sound nothing diverse, or distinct in  
 ‘ God; this obliged them to introduce the words  
 ‘ trinity and person. *Arius* quibbles, the Son  
 ‘ and Spirit are God, but created; the same  
 ‘ with the Father, but no otherwise than the an-  
 ‘ gels are, in will and affection: this forced them  
 ‘ to bring in *ὁμοούσιον*, the same in substance, to  
 ‘ unmask the heretick. After this (says *Calvin*)  
 ‘ deserves



‘ deserves not the man to be censured as flying  
 ‘ the light, who quarrels at the words which  
 ‘ were coined with no other view than to embla-  
 ‘ zon our principles, and make the truth more  
 ‘ conspicuous? I shut up this with a memorable  
 ‘ passage of *Calvin*; by which you will discover  
 ‘ the judgment of that great man concerning  
 ‘ such as cavil at common words founded up-  
 ‘ on long experience. I have found by long  
 ‘ and frequent experience, that whoever contend  
 ‘ and quarrel about words, do nourish a secret  
 ‘ poyson within, so that it is better to go on to  
 ‘ provoke them, than for their sakes to speak in  
 ‘ obscurity (a).

## C H A P. XV.

U S E III. ‘ *Of making the Son a subordinate*  
 ‘ *God.*

‘ SECT. I. Equally contradictory to scrip-  
 ‘ ture and reason is their opinion who believe the  
 ‘ Son to be the true God, but a subordinate one.  
 ‘ *Arius* in his altercation with *Athanasius*, as that  
 ‘ Father records, very freely delivers his faith in  
 ‘ the divinity of Jesus Christ: and because the  
 ‘ creed is a short one, you shall have it at length.  
 ‘ *I believe in one eternal God, and in his Son,*  
 ‘ *whom he created before all Worlds as God, and*  
 ‘ *made him his Son. And all the Son has, once not*  
 ‘ *having, he received from the Father: And that*  
 ‘ *the Son is not equal to the Father, nor equally to*  
 ‘ *be honoured: but he falls short of the glory, and*  
 ‘ *fails of the power of God, as being a made thing.*

P p p 2

‘ And

(a) *Expertus pridem sum, & quidem sæpius, quicumque de*  
*verbis pertinacius litigant, fovere occultum virus, ut magis ex-*  
*pediat eos ultro provocare, quam in eorum gratiam obscurius lo-*  
*qui.* *Calv. inst. l. 1. c. 13.*

And I believe in the Holy Ghost, begotten or made  
 by the son (a). Had Arius been so open and free  
 in the council of Nice, the fathers had found  
 much easier work, and possibly had spared the  
 unscriptural terms in their creed. But there  
 for a while he wriggled, and shuffled, and  
 twisted himself in serpentine folds, that new  
 words were made necessary to detect him, and  
 his real sentiments were not obtained without  
 labour and difficulty. And the same complaint  
 may be justly taken up of his followers in the  
 present day. They care not, or dare not, to  
 open their minds; but lurk behind a curtain,  
 and deal chiefly in negatives, and will not, so  
 generously as Arius did to his adversary, give  
 a distinct and clear account of their faith.  
 Sure it is, if they hold the Son to be truly and  
 properly God, or God by nature, and yet de-  
 grade him to a subordinate inferior God, they  
 must allow that there are two true and proper  
 Gods. Apposite is the expression of St. *Austin*;  
 (b) When they confess our Lord Jesus Christ  
 to be God, but will not confess that he is the  
 true one God with the Father, they bring in  
 upon us two Gods of an unlike and different  
 nature. They manifestly make more Gods  
 than one; and at this rate what a multiplicity  
 of Gods there may be, is unknown to us: For  
 if

(a) Πιστεύω εἰς ἕνα Θεὸν αἰδίδιον, καὶ εἰς τὸν υἱὸν αὐτοῦ,  
 ὃν πρὸ τῶν αἰώνων ἔκτισεν ὡς Θεός, καὶ υἱὸν ἐποίησε. τε πάν-  
 τα ὅσα ἔχει ὁ υἱός, μὴ ἔχων, ἔλαβε παρὰ τοῦ Θεοῦ, καὶ  
 ὅτι ἐκ ἑαυτοῦ ἐστὶν ὁ υἱός ἐδὲ ἰσότητις τῷ πατρὶ· ἀλλ' ἀ-  
 πολέπεται ὅτι τὸ Θεῷ δόξης ὡς ποίημα. Λέγεται ὅτι τὸ  
 Θεῷ δυνάμει. Καὶ εἰς τὸ πνεῦμα τὸ ἅγιον, τὸ ὑπὸ τοῦ  
 υἱοῦ γιγονός. *Albanas. diss. cont. Arium.*

(b) Cum Dominum nostrum Jesum Christum Deum verum, et  
 cum patre unum nolunt fateri, duos nobis inducunt Deos,  
 diversæ disparisque naturæ. *August. cont. sermon. Arian.*

‘ if there be two Gods, there are, for ought we  
 ‘ certainly know, two hundred Gods; and who  
 ‘ can tell but discovery in time may be made  
 ‘ of the *Dii majorum*, & *Dii minorum Gentium*?  
 ‘ but to us there is but one God.

‘ 2. Such as only account the Redeemer a  
 ‘ God by office, or rather a nominal God, a  
 ‘ God by name, and not by nature, entertain  
 ‘ the lowest conceptions of the dignity of his  
 ‘ person, and make him as meer a creature as  
 ‘ the meanest of ourselves. *Smalcus*, in the name  
 ‘ of all the *Socinian* brethren, puts the question,  
 ‘ You had said that our Lord Jesus is a man  
 ‘ by nature; has he also a divine nature? He an-  
 ‘ swers, No, by no means; for that is repugnant  
 ‘ to reason and scripture (a). So that in his opini-  
 ‘ on, he is not truly God, but only called so. And  
 ‘ in the same work he represents it as the princi-  
 ‘ pal argument alledged by the generality of  
 ‘ christians for believing him to be the true God,  
 ‘ because he is sometimes so called in scripture.  
 ‘ And I have, not without surprise, observed  
 ‘ the insults and triumphs of the *Arians* upon  
 ‘ this account; who, when they have scoffingly  
 ‘ told us, that others beside our Saviour are call-  
 ‘ ed Gods in the scriptures, boast and glory as  
 ‘ if they had effectually wrested out of our hands  
 ‘ an argument, which *Arnoldus* (b) calls *planè*  
 ‘ *Achilleum*, and in my judgment of great weight.  
 ‘ For tho’ there be that are called Gods in the  
 ‘ scripture, creatures of various kinds, yet it is  
 ‘ always in such a manner, as makes it impossi-  
 ‘ ble for an intelligent reader to mistake, or  
 ‘ conceive them to be really, what they are  
 ‘ termed

(a) *Dixeras Dominum Jesum natura esse hominem: an idem  
 habet naturam divinam? Resp. Nequaquam; nam id non solum  
 rationi sanæ, verus etiam divinis literis repugnat. Cat. rac. de  
 person. Christ. (b) Rel. Socin. c. 1.*



' termed metaphorically. The most noble in-  
 ' stance is, (a) where the angels are called Gods ;  
 ' but so as that every man must quickly conceive  
 ' them to be creatures of God. The words are,  
 ' *Worship him all ye Gods.* The adoration pre-  
 ' scribed sufficiently distinguished them, from  
 ' the living God to be adored by them. In  
 ' other places the case is so clear, the additional  
 ' words so forcible, as leaves no room for dispute.  
 ' Thus when magistrates are called Gods he adds  
 ' in derision, *but ye shall die like men* (b). So  
 ' likewise the heathen deities are called gods ;  
 ' but with utmost contempt they are said, at the  
 ' same time, to be idols, the work of men's  
 ' hands, without motion or sense. When the  
 ' name God is applied in scripture to a creature,  
 ' it is with such limitations that we cannot rati-  
 ' onally reckon him more than a creature. But  
 ' Jesus Christ is called God in the scriptures in  
 ' such a manner that, if our reason be not blind-  
 ' ed by passion or prejudice, if some prepossession  
 ' ing notions do not sway and disorder our un-  
 ' derstandings, it is impossible for us to avoid  
 ' believing that scripture sets him forth as the  
 ' true eternal God. I have taken some notice  
 ' of this before. Is it ever said of a creature,  
 ' that he is the mighty God, the everlasting Fa-  
 ' ther, as Christ is called (c)? Does the Father  
 ' ever address to a creature in such language as  
 ' this, *Thy throne, O God, is for ever and ever,*  
 ' as he does to Christ (d)? Is it ever recorded of  
 ' a creature, that he *is God blessed for ever over all,*  
 ' as it is of Christ (e)? Can you point me to  
 ' the place where it is said of a creature, that he  
 ' *is the true God, and eternal life,* as it is said of  
 ' Christ (f)? And many more the like forcible  
 ' expres-

(a) Psalm xlvii. 6.      (b) Chap. lxxxviii. 6.      (c) Isa. ix.  
 6.      (d) Heb. i. 8.      (e) Rom. ix. 5.      (f) 1 John  
 v. 20.

' expressions, which cannot enter into unbyassed  
 ' minds without extorting a belief, that the per-  
 ' son spoken of in them is the supreme God.  
 ' To enervate the force of this argument, you  
 ' must shew me in scripture the like declarations  
 ' concerning a creature.

' 3. But others acknowledge in the person of  
 ' Christ a proper divinity, yet assert him subor-  
 ' dinate, and inferior to the Father. For my  
 ' part, if by a proper divinity, they mean that  
 ' he is not an arbitrary being, dependant on the  
 ' Father's pleasure, but a necessary one, and  
 ' God from eternity, I look upon real subordi-  
 ' nation an unintelligible inconsistence, that over-  
 ' throws the propriety and eternity of his God-  
 ' head. For if he is subordinate, he is not the  
 ' same God with the Father; if inferior, the  
 ' Father is greater in power, and can dethrone  
 ' or annihilate him at his pleasure: and if there  
 ' be a greater in power, then he is not Almighty,  
 ' and consequently has not a proper divinity.  
 ' For infinity in all perfections is the only pro-  
 ' per sense of proper divinity; that is to say,  
 ' is inseparably annexed to, or included in, the  
 ' idea of God. If by a subordination is meant  
 ' no more, than that the Father is first in order  
 ' of the blessed persons in the trinity, when men-  
 ' tioned together in the scripture, (which is all  
 ' the notion of it I entertain; for, that genera-  
 ' tion or procession connotes a true subordina-  
 ' tion, is both to us inconceivable, and impossi-  
 ' ble to be known.) It is much to be desired, that  
 ' those of that mind would so determine their  
 ' sense, to prevent a perpetual confusedness in  
 ' thinking and speaking. But as to those who  
 ' intend a true and real subordination, they mean  
 ' an inferiority in nature and attributes, they  
 ' fondly tell us, he is *Deus factus*, a made God;

' that

' that he had a beginning in time, and was  
 ' created out of nothing, *ἐξ οὐκ ὄντος*, whence of  
 ' old they were called *Exoucontii*. A strange  
 ' conceit! that God should create or make ano-  
 ' ther God beside himself; who has told us so  
 ' often, that besides him, there is no God. And  
 ' if one, why cannot omnipotence create a thou-  
 ' sand Gods; and so the pagan polytheism ceases  
 ' to be so monstrous an impossibility as it has  
 ' been represented. But can a created being be  
 ' truly God? Can there be more incomprehen-  
 ' sibles, infinities, almighties, than one? Is not  
 ' a created creator, an almighty, yet inferior  
 ' to another, an infinite, yet bounded in all his  
 ' perfections, incomparably connected sense and  
 ' reason? Whatever such gentlemen bear before  
 ' them, and say of the proper divinity of Christ,  
 ' I suppose they speak with a hard catachresis,  
 ' and mean by proper divinity, an improper di-  
 ' vinity. They only compliment him with the  
 ' lofty title of God; and give him a communi-  
 ' cation with all the attributes of the Deity with  
 ' one hand, while by denying him to be essen-  
 ' tially God, and God from eternity, they take  
 ' away all with the other. For if Jesus Christ  
 ' is a creature, he may be indeed a very glori-  
 ' ous creature, endowed with superlative excel-  
 ' lencies and glories. A creature may be ama-  
 ' zingly wise, exceedingly great, abundantly  
 ' good; but no creature can be infinitely wise,  
 ' infinitely great, infinitely good: it follows then,  
 ' that this created God is but a finite God; no  
 ' more than a worm, compared with the infinite  
 ' God; he is circumscribed in every respect,  
 ' there are bounds to his being, bounds to his  
 ' wisdom, bounds to his power, and bounds to  
 ' all his accomplishments. A pretty, I should  
 ' rather have said, a petty or demy God! and  
 ' if



‘ if such a creature, because he is very wise and  
 ‘ beneficent, mighty and excellent, becomes a  
 ‘ true God, then may angels and saints, every  
 ‘ excelling and well-accomplished creature, in  
 ‘ his due proportion, be also a God: and there-  
 ‘ fore it was not wonderful stupidity, but wisdom  
 ‘ in the antients, to canonize and deify the heroes  
 ‘ of old, whose endowments were excellent, whose  
 ‘ achievements extensively advantageous to the  
 ‘ race of mankind. Gross absurdities and self-  
 ‘ contradictions we plunge ourselves in, when we  
 ‘ go about to form schemes of God from our  
 ‘ shallow reasons and wanton imaginations. I  
 ‘ cannot see, why a made or created God is not  
 ‘ as nauseous and flat nonsense as an unmade or  
 ‘ uncreated creature.’

A few passages under the head of practical uses  
 shall conclude the whole.

P. 158. The Dr. says, ‘ Give no entertain-  
 ‘ ment to any opinions that eclipse the glory, in-  
 ‘ tercept the praises, or stain the honour of your  
 ‘ exalted Redeemer. We read of a time of trial,  
 ‘ in which all his disciples forsook him and fled:  
 ‘ a bad example, that carries a caution, but calls  
 ‘ not for imitation. A christian should be sted-  
 ‘ fast in a shaking season, and cleave to the go-  
 ‘ spel-faith in defiance to all opposition. Should  
 ‘ there follow a common apostacy and departure  
 ‘ from the faith, use it as a moving incentive to  
 ‘ bind you faster to Christ, that ye be not swept  
 ‘ away in the invading deluge. If others plunder  
 ‘ him, do you adore him; and the more he is  
 ‘ dishonoured by others, lift him up the higher,  
 ‘ and give the more glory to him in your devot-  
 ‘ ed hearts. Christ cannot lose but of his mani-  
 ‘ festative glory; his objective, essential glory  
 ‘ is eternally and unchangeably the same, and  
 ‘ shines forth with perpetual unlesened lustre and

' strength: and as the sun in itself is equally  
 ' bright and luminous, though muffled in the  
 ' clouds and covered from our sight; so the na-  
 ' tive glory of Christ is unalterably the same,  
 ' and he has the permanent self-satisfaction of see-  
 ' ing and knowing it to be so, though the clouds  
 ' of error and darkness should come between and  
 ' cover it from the eyes of all mankind. Be not  
 ' instrumental in veiling your faces from the  
 ' views of his glory, by harbouring errors con-  
 ' cerning his Deity. Beware lest any man spoil  
 ' you through abused philosophy and vain deceits.  
 ' Your bibles are open in your hands, adhere  
 ' immovably to them, and make them the only  
 ' rule of your faith, and your life; and the truths  
 ' you find there revealed of God, imprint upon  
 ' your minds; and let not the cunning craftiness  
 ' of beguiling men, by all their arts and endea-  
 ' vours, be able to blot them out.

P. 159. ' Reject with indignation the subtleties  
 ' of crafty men, that would beat you off from  
 ' your faith and bear you away from the rock  
 ' of ages. Among the martyrs were some that  
 ' could not dispute, but they could die for Christ.  
 ' It is a good thing that the heart be established  
 ' with grace. You have tasted the old wine of  
 ' the gospel, if any offer you new of their own  
 ' invented schemes, approve it not, but say the  
 ' old is better. Stability adorns the christian pro-  
 ' fession, and is the fruit of wisdom and experi-  
 ' ence. Wise men are not moved and put out  
 ' of their way by every objected trifle. Gilded  
 ' vanities and gaudy shows impress the meaner  
 ' and more unexperienced minds. It argues a  
 ' childish inconstancy to be taken and led by e-  
 ' very Novelty.

P. 160. ' The doctrine of Christ is that mys-  
 ' tery of faith which we are to hold fast in a  
 pure

‘ pure conscience : it is the very hinge upon  
 ‘ which our salvation turns ; we must not be  
 ‘ loose and unconcerned, but steady and abiding  
 ‘ in it. *Whosoever transgresses, and abides not in*  
 ‘ *the doctrine of Christ, has not the Father: he that*  
 ‘ *abides in the doctrine of Christ, has both the Fa-*  
 ‘ *ther and the Son* (a). The eternal divinity of  
 ‘ our Lord is a doctrine of the last importance,  
 ‘ and your faith or infidelity in that foundation-  
 ‘ point will have of necessity a powerful influence  
 ‘ on the whole of your practice. You cannot  
 ‘ duly acquiesce in his conduct as a guide, nor  
 ‘ submit to his government as a ruler, nor con-  
 ‘ fide in the vertue of his sacrifice as a mediator,  
 ‘ nor take the comforts of his intercession as an  
 ‘ advocate, if you stagger in the article of  
 ‘ his Godhead, which alone gives vigour, and  
 ‘ life, and efficacy to all his offices. Earnestly  
 ‘ contend for this faith, which was once deliver-  
 ‘ ed, and has continued ever since among the  
 ‘ saints.

P. 171. The Dr. says, ‘ God manifested in the  
 ‘ flesh is the fullest manifestation of love to those  
 ‘ that wear flesh ; this so exemplifies the riches  
 ‘ and fulness of grace, as will surprize and asto-  
 ‘ nish the saints to eternity, when they come to  
 ‘ a clearer discovery of it. And I doubt not but  
 ‘ the contemplation of the glorious person of  
 ‘ Christ in heaven will administer unspeakable joy  
 ‘ and satisfaction to the blessed inhabitants of the  
 ‘ heavenly kingdom, not only in seeing the exal-  
 ‘ tation of the human nature, but in the satisfy-  
 ‘ ing views of that eternal wisdom and goodness  
 ‘ which shine forth in him steady and undimi-  
 ‘ nishable.

(a) 2 John 9.

F I N I S.



# ERRATA.

- P. 1. l. 15. f. *accordly* r. *accordingly*  
 2. l. 3. f. *threatre* r. *theatre*.  
 23. is by mistake 93.  
 34. l. 20. after *but* r. *it*.  
 37. ult. f. *thereof* r. *them*.  
 49. l. 25. after *we* r. *can*.  
 53. l. 32. f. *of* r. *off*.  
 60. l. 24. these words in a parenthesis, viz. *more than two have not publicly appeared*, should be a marginal note.  
 67. l. 34. f. *Erson* r. *Person*.  
 74. dele the last word, *God*.  
 91. f.  $\pi\gamma\delta\nu$  r.  $\pi\gamma\delta\varsigma$ .  
 97. l. 19. dele P. 69. and r. *herein*.  
 99. l. 4. f. P. 47. r. 74.  
 104. dele the last word, *but*.  
 105. l. 1. f. P. 69. r. P. 96.  
 109. l. 1. f. *virtue* r. *vertue*.  
 113. l. 29. f. *Christians* r. *Christian*.  
 121. l. 19. f. *and* r. *an*.  
 133. l. 16. f. *from* r. *for*.  
 138. l. 30. dele *un*, and f. *under*.  
 139. l. 8. f. *i* r. *is*.  
 ib. l. 13. f. *thas* r. *that*.  
 P. 166. l. 30. after *of* r. *the*.  
 173. l. ult. r. *thy*.  
 177. l. 32. f. *where* r. *as here*.  
 180. l. 9. ; should be after *by him*.  
 184. l. 7. f. *in* r. *with*, and f. *kind* r. *end*.  
 185. l. 29. f. *manifestations* r. *manifestation*.  
 200. l. 18. f. *fundamentnl* r. *fundamental*.  
 249. l. 30. f. *declare* r. *declared*.  
 ibid. last line in the note, f. *Heb.* r. *Rom*.  
 250. l. 11. f. *known* r. *know*.  
 259. l. 29. f. *substance* r. *subsistence*.  
 276. l. 1. f. *persons* r. *person*.  
 280. l. 28. after *gave* dele *a*.  
 316. l. 2. f. *Perfect* r. *Presect*.  
 354. l. 1. f. *ye* r. *yet*.  
 391. l. 21. dele *which*.  
 396. l. 33. f.  $\delta\mu\acute{o}\varsigma\sigma\iota$  r.  $\delta\mu\acute{o}\iota\sigma\iota$ .  
 413. l. 33. f. *was* r. *were*.  
 455. l. 5. after *omit* should begin the parenthesis.  
 469. l. 24. f.  $\pi\omicron\sigma\acute{\omega}\pi\omega$  r.  $\pi\gamma\omicron\sigma\acute{\omega}\pi\omega$ .  
 476. l. ult. f. *versa* r. *diversa*.











Wm. M. B.



